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CHRONICLE

Thanksgiving Day.—President Taft has issued the usual Thanksgiving Day proclamation, in which he says:

"A God fearing nation like ours owes it to its inborn and sincere sense of moral duty to testify its devout gratitude to the All Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year for the national Executive to call upon his fellow countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past and to unite in the earnest supplication for their continuance.

"The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamity that have afflicted other peoples; rich in harvests so abundant, and industries so productive that the overflow of our prosperity has advantaged the whole world, strong in the steadfast conservation of the heritage of self-government, bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimpaired, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude."

The President then, in pursuance of long established usage, invites his countrymen, "wheresoever they may sojourn, to join on Thursday, the 28th day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion, and in humble prayer that His great mercies toward us may endure."

We'll Fight On, Says Mr. Roosevelt.—Senator Joseph M. Dixon, chairman of the Progressive National Committee, declares that as a result of the elections the Pro-

gressive Party will claim its official place as the dominant opposition to the triumphant Democrats. "We polled more than four million votes," he said, "and will go forward immediately with our work of complete organization, looking to the control of the House of Representatives two years from this time." Mr. Roosevelt is reported as saying: "The party is here to stay, and it will stay. It is not a question of a leader, but of broad principles, all of which were outlined during the campaign. That is all I can say at this time."

Some Election Features.—President-elect Wilson is the first Democratic nominee for the Presidency to receive the support of the State of Massachusetts since James Monroe, in 1820. Notwithstanding Governor Wilson's great victory, carrying forty of the forty-eight States, he is elected by a minority of the popular vote. Wilson's total vote is about 6,700,000, the combined Taft-Roosevelt vote about 7,700,000.—The next House of Representatives will have 296 Democrats, 122 Republicans, and 17 Progressive members. This gives the Democrats a clean majority of 157 over the combined opposition.—A general increase in the Socialist vote is manifest in the returns.—Four new States, Michigan, Kansas, Oregon and Arizona, declared for woman suffrage.

Litigation Reform.—On November 7, Chief Justice White announced from the bench a sweeping revision of the procedure in equity cases in Federal Courts throughout the United States. The new rules will have the effect of simplifying, expediting and cheapening the trial of such cases. They will go into effect on February 1, 1913, and will apply, not only to the Supreme Court itself, but to all courts of the Federal tribunal.

Argentina.—The recent celebration of the centenary of independence, which took in particular the form of a solemn commemoration of the battle of Tucuman, one of the most decisive fights of the war, was as remarkable for its religious character as for its popular enthusiasm. What will appear quaint and curious to some was, says the *Pueblo*, of Buenos Aires, the chief note of the festival—the solemn, and indeed official, crowning of the historic statue of Our Lady of Mercy of Tucuman, before which solemn thanks were returned by the victors of Sept. 24, 1812. Accompanied by 10,000 persons and a detachment of the national army, the statue was crowned with gold in front of the city hall by the Delegate Apostolic, the patrons of this religious act being the Governor of the Province and his wife. Amongst many official personages present was the representative of the President of Argentina, with nearly a dozen Bishops. During the days of the celebration there was a series of Pontifical Masses, at which bishops and other distinguished personages preached. Representatives of the national civil authorities were present. Finally, there was a Pontifical funeral service for the soldiers who fell on both sides. Brazil sent a bronze crown in honor of General Belgrano, the hero and victor of Tucuman.

Chile.—The first national pilgrimage returned from Palestine, Rome, and some of the chief sanctuaries of Europe, at the end of September. Constant evidence is being given of the deep religious spirit of the people. About a month ago a wealthy Chilean, Don Luis Arrieta Cañas, presented to a temperance society a property and a theatre, which he had built upon it for the working people. And the Society of Our Lady of Sorrows states in its annual report that it assisted during the year 20,000 sick persons, and had aided them by medical care, medicines, and food, at an expense of nearly 130,000 pesos. What enhanced such charitable work was the personal visit of the members of the Society to the bedside and homes of the afflicted.

Canada.—The Catholics of that part of Keewatin which has been annexed to Manitoba are petitioning the Federal Government against the injuries to their religion resulting from the provision of the act of annexation.—Two large steamers have gone ashore in the St. Lawrence, the Bellona, of the Thompson Line, and the Royal George, of the Canadian Northern. It is unfortunate that these accidents have happened just now when Canadians are trying to persuade underwriters of the perfect safety of the St. Lawrence route, especially as they were preceded by ill fortunes of the Bengore Head, the Empress of Britain, the Corsican and others.—The great floating dock, Duke of Connaught, has reached Montreal after a voyage, not without its perils, from England. It is 600 feet long, 135 feet wide, and rises when loaded 60 feet above the water mark. It will accommodate any ship frequenting the port of Montreal.

—The seat of Mr. Coderre will probably be contested, though, as Sir Wilfrid Laurier points out, it will not be easy to find grounds for the contest until the Government has manifested its policy.—The Nationalists are conducting an agitation against Mr. Pelletier, Postmaster General, to compel him to follow Mr. Monk out of the Cabinet.—The strife over the naval question continues. The extreme Imperialists are trying to defend the paradox that, as Germany may attack England at any moment it became urgently necessary six months ago, the Government having done nothing in the meantime, to vote next month to the Imperial navy, without consulting the people, a large contribution which will not produce any fruit for about two years. The extreme Nationalists are maintaining the position, almost equally paradoxical, that Canada must remain part of the British Empire, enjoy its benefits and its protection, but have nothing to do with its wars, not even by way of contribution of money to the fleet that must guard Canadian commerce. The Liberals hold fast to Sir Wilfrid Laurier's Canadian navy, although all Canada has proved unable to man the two ships bought from England. The naval policy discussion in Parliament ought therefore to be very interesting.

Great Britain.—Some months ago we mentioned that a Mr. Bowles had brought suit against the Bank of England for the restitution of a sum it had retained from dividends due him, on account of income tax. The ground of the action was that as the Government had not passed its Finance Bill, it had no claim to the tax. The defence was that, though the bill had not been passed, a resolution had been carried determining the rate of income tax to be provided in the Finance Bill. Mr. Bowles rejoined that such a resolution only expressed an intention regarding the future, that might be changed, and therefore could not authorize the collection of taxes in the present; and moreover, that taxes could be exacted constitutionally only after the grant of the Commons had been accepted by the Crown. The case has now been tried and Mr. Bowles has won, the Bank being ordered to pay him the money it had retained. The Bank, or, in other words, the Government, may appeal, though its chance of success seems slight. Should this decision be confirmed, as seems most likely, its political affect will be great, as it will compel the Government to stick to the practice of past times and gets its Finance Bill through in due season instead of postponing it to allow for other legislation.—The Suffragist mentioned last week has been released. She took up the hunger strike immediately on her entrance into prison. The rejection of a female suffrage amendment to the Home Rule Bill was made the occasion of serious rioting and window breaking. Mr. McKenna, Home Secretary, was attacked so violently in a public meeting that he had to make his escape by a back door.—Sir Edward Grey acknowledges now that to maintain the status quo in the Balkan Peninsula is impossible, and England will proba-

bly fall in with the views of Russia and France, which, however, it may try to modify. The French idea that the defeat of Turkey has proved the weakness of German military methods and men makes the English position rather difficult.

Ireland.—Ten clauses of the Home Rule Bill passed the Committee by majorities seldom below the normal Government strength and sometimes exceeding it by a large margin. The passage, according to scheduled time, necessitated the guillotining of hundreds of amendments. The clauses which prescribe that the Royal Irish Constabulary shall not be turned over to the Irish Government until six years have elapsed, and that legislation shall be subject to the Lord Lieutenant's veto, under certain conditions, met with remarkable criticism from Mr. Balfour. It was absurd to give a Government authority while withholding at the outset the means of enforcing it, and the system of continued dual authority could not possibly work. It was better to make a clean sweep of the whole thing and establish a logical system modeled on the Dominion Governments; and he believed if this Parliament was established it would move in the direction of the full-fledged Colonial system, and become ultimately a completely self-governing body, like that of Canada or Australia. There are many Nationalists who entertain the same view. Sir Edward Carson protested that he had no fear that the Irish Parliament would legislate against Protestants; his fear was that the administration would discriminate against them, which was understood to mean that they would lose their present disproportionate share of official patronage. An amendment by Mr. O'Brien to substitute for a nominated Senate the Chairmen of Irish public bodies, was met by Mr. Asquith's motion to have that body nominated for five years, and thereafter elected on the proportional system. It will consist of forty members, 14 for Ulster, 11 for Leinster, 9 for Munster, and 4 for Connaught, and will sit for five years, independent of Government changes. The proposal to make the County Council franchise the basis of representation and thus establish woman suffrage, was left an open question. It was defeated by a large majority in a non-party vote.—The dismissal of Mr. Mansfield, a prominent and capable National school teacher, without trial, threatens to dissolve or seriously change the National Board of Education. Mr. Field, M. P., speaking at a public meeting in Dublin, insisted that it should be completely remodeled, and the public Boards have passed resolutions to the same effect. The Dublin Corporation pronounced the dismissal "an act of gross and indefensible tyranny," and resolved that "this unrepresentative and autocratic body" should be replaced by one elected on a popular basis.

Strikes in New Zealand.—The report of the New Zealand Employees' Federation gives the number of strikes since 1905 as 66, thirty-one of which fell within

the scope of the Arbitration Act, and thirty-five did not. The workmen were fully successful in twenty-one cases, the employers in seventeen, and a compromise was effected in twenty-eight. The average duration of each strike was twelve days. The number of strikers was 2,596; rendered idle by strikes, 4,723; approximate loss of wages to workmen concerned £30,382; loss to employers, £40,634. The Sydney *Freeman's Journal* says that the strikes at Waihi and Reefton mines have caused the companies affected and the workers out of employment a loss of £200,000.

Spain.—The schoolmasters of primary schools addressed from their national assembly to the king and queen mother, a patriotic declaration of loyalty to the existing institutions, in protest against "the agitators, who, while pretending to improve the condition of the teachers, seek only a means of promoting revolutionary ideas." The masters modestly request that "those who exercise one of the highest social functions" be not forgotten by his Majesty's government. The government itself is establishing military primary gratuitous schools for all youths who wish to attend them, and in the regions indicated by the respective captains-general. The maximum number of such schools will be 156, with 181 teachers, and 42,000 students. These last will be considered as forming part of the volunteer army. The government also authorized the formation of rifle associations, enrollment in which will shorten the time of military service. There is, besides, the creation of commercial schools—elementary, superior and special; schools of the last two classes will be located in the great centres.—A railroad battalion is now permanently formed of all employees of the railroads who are drawn by conscription for military service. They are to be made acquainted with railroad locomotion and engineering, in order to man the trains in case of disturbance.—Señor Canalejas made public, in the last days of October, the final agreement with France regarding Morocco. The Spanish zone of exclusive influence, or dominion, extends from Tangier on the west, which is made international by the European governments, to Algiers on the east, and is bounded on the south by the richer and more populous French zone. Thus Spain will not be blocked between France on the north and a French colony on the south, but will possess the whole southern coast of the Mediterranean opposite the provinces of Malaga, Almeria and Granada.—The fifth international congress for the promotion of scenic, artistic and historical travel is being held with enthusiasm in Madrid, and with ministerial patronage. Some of the most prominent people are taking part, chiefly, of course, for the benefit of their country.

Germany.—The election of Governor Wilson was received as welcome news by the German press. It is believed that the relations between the United States and

Germany will be more amicable than ever, while the very best results are expected from the tariff revision. The *Tagesblatt* hopes that America will now set an example worthy of imitation for the high-tariff countries of Europe. Governor Wilson is described as "a wise and strong personality," although the *Post*, in a somewhat bantering tone, remarks that hitherto the dollar has always been mightier than the President, and that Wilson will find the trusts and millionaire magnates a rather indigestible diet.—The resolution drawn up for the governmental regulation of the petroleum trade throughout the Empire was passed by the Bundesrath at the first reading. It is now to be submitted to the Reichstag, where it will most probably be accepted without delay. The monopoly of the Standard Oil Company and its related trusts will thus come to a sudden end. The general principle underlying this action is meeting with universal approbation in diplomatic circles.—The German press has voiced its indignation at the French and English papers who attribute the defeat of the Turks to their German instructors, and to the German guns with which they were armed. It asks whether the instructors were responsible for the constant political disagreements among the officers, and whether for the want of discipline, due to the large number of Christians forced into the army, who were only seeking an opportunity to make good their escape. Foreign journals are warned not to be over confident about the conclusions drawn regarding the German army.—The visit of the Italian Minister of Foreign Affairs, Marquis di San Giuliano, to Berlin, has been highly satisfactory for all parties. His conferences with the Imperial Chancellor and the German Minister of Foreign Affairs resulted in mutual understanding and good will. He was furthermore honored by the German Emperor with the Order of the Black Eagle.—On November 1, Prince Regent Luitpold of Bavaria, the "Nestor of German Princes," celebrated his ninety-second birthday. He signalized the occasion by a generous charitable foundation.—Lieutenant Altrichter, who was recently killed in an aeroplane accident, is the thirteenth German officer who has thus met his death. The military regulation which demands an additional passenger at every flight, as the proper preparation for actual service, is held accountable for the large number of fatalities.

Austria.—The proposals of the French Premier, Poincaré, aiming at a policy of "territorial disinterestedness," in place of the ancient *status quo*, for the Balkans, have met with little favor from Austrian diplomats. It is impossible, they claim, for Austria to be "disinterested" in the sense in which this term is used in France. A decisive word must be allowed her in any solution of the Balkan question, and in this contention, they hold, Germany will support her. Austria, it is furthermore believed, will insist upon guarantees of amity from the Balkan States in case of any reconstruction of the Balkan

map, while Servia is to be excluded from all possibility of entering into hostilitie coalitions. By the very fact that the *status quo* has been relinquished by the Powers, says the *Reichspost*, Austria receives again her unhampered freedom of action, and can insist upon safeguarding her interests in a moderate and friendly, but at the same time in a decisive way. In the meantime the Slavic leaders in Hungary are celebrating the victory of the Balkan States, and are demanding for Servia the right of a port on the Adriatic, which Austria is loth to concede.

Turkey.—On November 7 intelligence came of a battle at Bumar Hissar more desperate than the one at Lule Burgas. As elsewhere, the Turks were beaten. The conditions at Constantinople are becoming such that the Government is considering the advisability of leaving the city, and the European Powers are hurrying their fleets thither, ostensibly to prevent a massacre of resident Christians. Three divisions of the Bulgarian army were at that date marching on the last defences of the capital. The Mohammedans are showing their old hatred of Christianity elsewhere than in the Balkans. Roman Catholics especially are the sufferers. Thus the pillage of monasteries is reported from Beirut in Syria. Smyrna also is in a tumult. On November 8 the allies were within 25 miles of Constantinople. This advance was made by the capture of the fortifications of Tchataldja, which yielded after one furious assault. Simultaneously with this came the surrender of Salonica to the Greeks. The Turks did not capitulate but abandoned the city. The Montenegrins are sure of capturing Scutari, which is being starved to death while it is being assailed by the enemy. Constantinople is in a panic, but 25,000 fanatical Kurds are hurrying to it from Asia Minor. There are 600,000 Christians in the city, and a massacre is feared.

Palestine.—Jerusalem is growing rapidly, and several movements are on foot, in addition to those begun by Nathan Straus, the philanthropist, of New York City, and others, for the amelioration of the living conditions of the Jews there. According to the report made to the Department of Commerce and Labor, the population of Jerusalem, particularly the Jewish part, has grown remarkably, and chiefly during the last thirty years, increasing in that period from 10,000 to not less than 50,000 out of a total population of between 80,000 and 90,000. "The Jewish quarter within the walled city," continues the report, "has long been crowded, and the new arrivals from Russia and Galicia, Bokhara and Yemen, Persia and Morocco, have spread over the outskirts of the city, mainly to suburbs to the northwest, off the Jaffa road. Sir Moses Montefiore, the Anglo-Jewish philanthropist of the nineteenth century, did much for the amelioration of housing conditions of the Jewish population of Jerusalem. In his honor a testimonial fund of \$50,000 was collected in England, which has been employed in continuation of the work which he inaugurated."

QUESTIONS OF THE DAY

Pius X on Catholic Action

The propaganda of modern social action, culminating in Bishop Ketteler as its most illustrious Catholic champion, was fortunate to find in Pope Leo XIII, at the very beginning, its enthusiastic patron and wise legislator. Even in our own day his Encyclical on the Condition of the Working Classes still remains unquestionably the most valuable contribution to the literature of modern sociology, and Protestants themselves have not failed to pay to it the highest tributes of their regard.

But for us, as Catholics, it is all this and vastly more. Like the decrees upon Daily Communion and the Early and Frequent Communion of Children, it is a providential work. Given to the world at one of the most critical moments in all history, it at once became, what it will long remain to be, the source of Christian social enlightenment for all men of good will, whether within or without the fold of the Church. Hither as to their fountain—in the poet's phrase—other suns repair and in their urns draw golden light.

But besides this work, which elsewhere we have called our "Catholic Social Manifesto," there exists another document of at least equal authority and, in a manner, of even greater importance. We refer to the *Motu proprio* of Pope Pius X on Popular Catholic Action, published December 18, 1903, in the first year of his pontificate. It is nothing less than the authentic social application of his own Encyclical which roused the world at the opening of our century with its stirring trumpet call: *Instaurare omnia in Christo*, "To restore all things in Christ!"

In fifteen short but comprehensive articles, which might well be chosen as obligatory memory lessons for the older pupils in our Catholic schools, and as themes of composition for the students of our colleges and seminaries, the Holy Father has here collected, and confirmed anew by his own sacred authority, all the social teachings of his illustrious predecessor, which are to be found in the three great social Encyclicals: *Quod Apostolici Muneris*, on Socialism, Communism and Nihilism (Dec. 28, 1878); *Rerum Novarum*, on the Condition of the Working Classes (May 15, 1891); and *Graves de Communi*, on Christian Democracy (Jan. 18, 1901). To these articles four others are added, taken from an Instruction of the Sacred Congregation of Extraordinary Ecclesiastical Affairs (Jan. 27, 1902), and dealing with the duties of Catholic writers. For the entire document we refer the reader to the *American Ecclesiastical Review* (vol. XXX, p. 178).

Thus compiled, the nineteen articles constitute a clear and obligatory code of laws, containing in abstract all that has been said and written upon the social question by the great "Pope of the Workingmen," here carefully

gathered, arranged and finally given to the Church, as our manual of popular action, by the "People's Pope," Pius X. In themselves they are neither more nor less than a compendium of Catholic social doctrine, found in the Gospel and in the Fathers of the Church, and now authoritatively expressed by two successive Pontiffs whom Divine Providence has especially chosen to guide the bark of Peter through the stormy days of modern social unrest. Breathing through their words is heard once more, calling out to us over wind and wave, as to the Apostles of old, the sweet, firm voice of the Lord, filling our hearts with courage and strengthening our arms for labor: "Fear not, it is I."

The place which Pope Pius intended this document to hold in the social teaching of our age is clearly defined for us in a later Encyclical. Referring to the luminous social maxims contained in the letters of his great predecessor, he wrote to the Bishops of Italy, June 11, 1905: "We Ourselves, following these wise rules, have, in our *Motu proprio* of December 18, 1903, given to Christian popular action, which comprises the whole social movement, a fundamental constitution to be the practical rule of the common work, and the bond of union and charity." (Encyclical on Catholic Social Action.)

To seek to improve the great work of Pope Leo XIII, or even to add to it, never entered into the thoughts of his zealous and humble Successor to the Chair of the Fisherman. "In vain will you look for a new program," he wrote to the President of the Catholic Congress, held at Bologna during the first year of his pontificate, "for a program has already been given you by Leo XIII. It is incumbent on you to adhere to the directions he has furnished, and on no account to depart from them." (Actes de S.S. Pie X, I, pp. 102-3.)

The importance of the social problem has at all times been fully recognized by him. "From the time of Our first Encyclical to the Bishops of the whole world," he begins his *Motu proprio* on Catholic Popular Action, "in which we reechoed all that Our glorious Predecessor had said concerning the action of the Catholic laity, We have declared this undertaking to be most praiseworthy and even necessary in the present condition of the Church and of civil society." And in his letter to the Bishops of Italy, referred to above, he again speaks of this problem as "a question worthy of the best energy and perseverance of all the Catholic forces." No clearer and more emphatic utterance could be desired to show how completely his mind was in accord with the sentiments of Pope Leo XIII, who in his Encyclical on Christian Democracy, after pointing out the insidious and fatal dangers of Socialism, had thus fearlessly sounded the call to action: "Civil society, no less than religion, is imperilled; it is the sacred duty of every right-minded man to be up in defense of both the one and the other."

The work before us, however, according to the mind of both the supreme Pontiffs, is far more than a mere rally against Socialism. Its true nature is defined by

Pope Pius X, in his Encyclical to the Italian Bishops, as "the practical solution of the social question according to Christian principles." (Catholic Social Action, June 11, 1905.)

Wherein precisely this solution consists is furthermore explained to us in the same Encyclical. Since the social problem could never have arisen except for the defection of modern civilization from Christian principles and practice, a defection which was in turn the direct result of the apostasy of the nations from the one true Church of Christ, it is evident that there can be only one solution, and it is no other than that which the Holy Father gives: The complete *Restoration of Christian Civilization* "in each and every one of the elements which comprise it." Here, therefore, is our task; a labor worthy indeed of the best thought of the divinely consecrated shepherds of the people, no less than of the ceaseless efforts of our Catholic laity, upon whom its ultimate fulfilment must depend. No undertaking could be imagined more befitting their high vocation as God's "chosen generation, a kingly priesthood, a holy nation, a purchased people." (1 St. Peter, ii:9.)

Entering into detail, the Holy Father then describes minutely this Catholic social action, the restoration by the Catholic laity of Christian civilization in our own twentieth century. Since, as he well understands, such a work can be accomplished only by a perfect cooperation of our united Catholic forces, he therefore draws up for us what may be called the outline of our program. Every word of which deserves to be most closely pondered.

Our aim, he tells us, must be to effect a union of all our forces:

1. To combat anti-Christian civilization by every just and lawful means, and to repair in every way the grievous disorders which flow from it;
2. To reinstate Jesus Christ in the family, the school, and society;
3. To reestablish the principle that human authority represents that of God;
4. To take close to our heart the interests of the people, especially those of the working and agricultural classes, not only by the inculcation of religion, the only true source of comfort in the sorrows of life, but also by striving to dry their tears, to soothe their sufferings, and by wise measures to improve their economic conditions;
5. To endeavor, consequently, to make public laws conformable to justice, and to amend or suppress those which are not so;
6. Finally, with a true Catholic spirit, to defend and support the rights of God in everything, and the no less sacred rights of the Church.

The form given to the above program is our own; the words are, to the very letter, the expressions of Pope Pius X. It is a complete summary of practical social action to which nothing can be added and from which nothing can be taken away. It requires only an explana-

tion of the means to be employed to compass these ends. This explanation, as we shall see, has likewise been given in the most circumstantial way. Nothing, therefore, is wanting, except the union of all our Catholic forces, to carry out according to local needs the great program of Catholic social action drawn up by the hand of him whom God has set over us as ruler in Israel, and whom He has made the oracle of His own divine will.

"All these works," says the Holy Father, referring to the above enumeration, "of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive, and surely a very noble name: *Catholic Action* or *Action of Catholics*. This has always come to the aid of the Church, and the Church has always welcomed and blessed it, although it has acted in various ways in accordance with the age."

With the nature and scope of our work thus clearly outlined we can proceed to a study of the maxims and rules proposed for our guidance, and the means suggested for our use, in the *Motu proprio* of Pius X on Popular Catholic Action. This we shall strive to do, studying the individual regulations laid down for our observance in the light of other papal documents which convey most clearly the teaching of the Holy See. These "Fundamental Regulations," as they are called, of Popular Catholic Action, are according to the desires of the Sovereign Pontiff to be "exactly and fully observed." No one, he insists, "should be so bold as to set them aside, how little soever. . . . They ought to be for all Catholics the constant rule of their conduct."

JOSEPH HUSSLEIN, S.J.

The Ideal Teacher

True education is generally the work of skilful teachers. And since the former is a pearl without price, the value of the latter can scarcely be overestimated. In view of this, a consideration of the qualities of an ideal master will not be out of place. The subject, of course, is large, too large for adequate treatment in the short space allotted to this paper. Hence the most that can be done is to jot down a few remarks in the hope that they will open up a line of thought which can be followed out later.

So, to begin. By virtue of his office, the real educator should, first of all, be a gentleman. The reasons for this are too obvious to demand discussion. Not so, however, the elements which go to constitute a gentleman. They are many and complex. Some are small and easily neglected, some large and difficult of acquisition and retention. All are important. In the former class are many which delicacy and a sense of propriety exclude from public discussion: There are others about which a passing word is better than a disquisition. For no teacher would tolerate without indignation insistence on the necessity of simple, chaste language, free from the taint

of slang and provincialism, and an accurate, unaffected pronunciation. The finer instincts in which all people of the profession share alike are sufficient guarantees for correctness in these matters. But this cannot be said of other necessary characteristics. For sometimes in the stress and strain of work both instinct and training fail us. This is especially true in regard to courtesy, to which are closely linked frankness and openness of mind, qualities on which the good influence of a teacher is largely buttressed. Strange though it may appear, it is just here that teachers are so apt to fail. By its very nature their profession tends to make them exceedingly dogmatic and sensitive of correction. They spend a great part of their life in contact with inferior minds, which they must often coerce into knowledge. And from sheer necessity of being dictatorial on occasions they are apt to become habitually and arrogantly so. Their dogmatism often exceeds all bounds, even the bounds of truth. The intellectual evils of this are deplorable enough, but the moral effect is well nigh disastrous. Frankness slips away and cunning and untruthfulness—the refuge of cowards—and unfairness to adversaries develop. The mind is closed to all suggestion and correction and improvement. It has become sufficient unto itself, and woe betide the pupil who catches his master napping and dares to throw even a pale, flickering light on an official blunder. "*Cujusvis hominis est errare, nullius, nisi insipientis, in errore perseverare*" is a pedagogical heresy.

This would not be so bad did it not tend to generate prejudice—a fault so common amongst teachers that it seems to be a schoolmaster's peculiar heritage. The harm which this defect works is beyond computation. It erects an unscalable adamantine wall between master and disciple, begets distrust and ill feeling on both sides, snuffs out the teacher's desire to better the condition of his charges, closes the boy's heart against the man and often engenders in the young soul contempt for the master and all that he stands for, however sacred. Nor does the evil end here. The boy is fired with a sense of wrong, obsessed with the idea of injustice, real or imaginary, and does not hesitate to speak his thoughts, thus begetting dislike for the school in the minds of parents and prospective pupils. And the teacher, too, plays his rôle in the drama of further mischief. He speaks unkindly, often unjustly of his pupils. Minds are poisoned against them, and as a consequence they must meet a hostile and often-times militant prejudice all along the line of travel. Thus souls are warped and perchance ruined because the teacher has not the self-control of a gentleman. And even though the process of destruction may not proceed as far as this, yet the evil is always great. For the teacher who alienates his pupils from him labors under a tremendous disadvantage. Strive as he may to better conditions, boys' motives for study are seldom high. Few study from a sense of duty, fewer from fear or hope of reward, fewest from love of books. Many, however, will work out of admiration and love of the professor, who

should strive to gain the respect and affection of his pupils so that he may hold the key to their wills for noble purposes. But this is a digression.

Courtesy will bear further analysis without being exhausted. In the first place it is well to bear in mind that this fine flower of religion does not consist in soft accents, graceful bows and gentle smiles. It lies below the surface. It is an instinct of a cultivated soul, proportionate to the goodness thereof, and shows itself in a thousand ways, such as respect for superiors and the aged, the opinions, feeling, rights and legitimate habits of others, and all that. Here, then, is one of a gentleman's chief assets, and no teacher can dispense with it. Moreover, a gentleman, and hence an ideal teacher, must be tactful, calm, not impulsive, simple of manner, not affected, large of mind in all things, not small; in short, so well disciplined as to be perfectly balanced. Those who would pursue this subject further would do well to ponder Newman's description, excising a phrase or two and adding to all the perfection of Christian charity.

The other traits of a perfect teacher are numerous. For the sake of clearness they can be divided into two classes, natural and supernatural.

Amongst the former ability stands preeminent. Like courtesy, this quality suggests many ideas; some in reference to the intellect, others in regard to the will. That a teacher should be intellectual goes without saying. The classroom is no place for a dolt or an ill-trained man. The true master must have natural ability which has been cultivated long and assiduously. His subject matter must be a part of his life and he must be able to present it simply, clearly, directly, correctly. If it is hazy in his mind, it will be thick on his lips and foggy in the minds of his boys. If he finds difficulty in clothing his ideas in words and does so awkwardly, his listeners will have greater difficulty in grasping his meaning. If he is inaccurate, his charges will be an abomination of desolation in this regard. If he is disorderly and inconsequent in presentation, his pupils will be the despair of all future teachers. An illogical mind is almost as incorrigible as the devil. Learning, then order, conciseness, clearness, simplicity, power to amuse without distracting, are some of the qualities a successful educator should have.

Such an equipment requires hard thoughts and perpetual study for acquisition and upkeep and profitable use. The moment a man ceases to reflect and study, in that instant he lapses from a teacher to a mouth of words. No matter how learned he may be, he stands in need of proximate preparation for class. Without this his ideas will inevitably be vague, loose, inconsequent. He will violate the classic limit of "Kings and cabbage" and discuss "ships and shoes and sealing wax" instead of the matter in hand. Moreover, sciences grow. Then, too, there is constant need of remoulding old knowledge to meet new conditions. New illustrations must always be sought. The Parthians and Medes are dead a bit too long to interest American boys. The teacher must study

always, not by books alone, but by accurate observation also, and by attendance at lectures, and so on.

This brings our discussion to another group of characteristics of a perfect master. They may be called moral, for they pertain to the will. They fall naturally into two classes, a minor and a major. In the former are found justice, fortitude, the mother of perseverance and good discipline,—kindness and patience. These are indispensable. The teacher's position is unprofitable and intolerable without them. Year after year his life is cast amongst untrained youths of all sorts of dispositions and habits. Some are jealous and are continually on the alert for the least sign of favoritism. Some are clamorously bold and stand in need of stiff rebukes. Some are weak and timid and long for sympathy and encouragement. Some are lazy and require the lash. Some are petulant; some impulsive; others are querulous, others again coarse. Some are untruthful, others politic. All are imperfect in a thousand diverse ways and degrees. And the teacher must meet all these different exigencies quietly, calmly, effectively, bending now one way, now another, smoothing a wrinkle here, leveling a mountain there, till at last the soul committed to his care is normal, if not supernormal.

The major and last class of moral qualities can be summed up in one word, godliness. The ungodly man is entirely out of place in a classroom. He himself is stunted, deformed and cannot form others. His soul is unsymmetrical and he may communicate his amorphism to others. He lacks the last and most potent touch required for perfection, the touch of God. The *Ostensible* is not his. His horizon is narrowed to earth. His thoughts are of gold and beef and beer and cheese, and alas! sin. If he be true to his principles he will be an insufferable egotist. Indeed, human respect or lack of logic alone will save him from this; and both are equally undesirable in a trainer of men. Life will begin with himself and end with himself. He will be life—the world and the fulness thereof. His whims and passions will be his laws, and as far as he can effect it, everybody else's laws. God and state and individual will be so many objects for his personal aggrandizement, irrespective of his duties and their rights. Logically, all his tendencies will be distinctly anti-social. Such is the natural outcome of selfishness. And ungodliness, to put it at its lowest, is the supremest selfishness, frantic egotism which outrages every sense of decency and justice, unseats God and puts self on the throne for which man should be the footstool. Away, then, with the ungodly teacher. Give us rather the man of God, reverent, high-minded, devout. In such there is a power for good, not of earth, but of Heaven.

And here we may fitly conclude in words adapted from Plato's "Republic." The true teacher is a lover of all wisdom, a man with a taste for every kind of knowledge and an insatiable desire to learn; one who has greatness of soul and a well proportioned mind, quick to learn and to retain; a spectator of all times and all existence, noble

and gracious, the friend of truth, justice, courage, temperance. All which we cap with the word, Godly.

Such the teacher. Great, noble, consoling is his task. Workers on marble may live to see their work perish, builders of temples may watch their masterpieces crumble in the dust: teachers will have the consolation of beholding the temple of God, the shrine of the Holy Ghost which they helped to raise and sustain in human souls, stand for eternity, in dazzling light, a monument of their zeal and a tribute to their nobility.

R. H. TIERNEY, S.J.

South America Seen Through Mr. Bryce's Eyes*

"Some are born great, some achieve greatness, and some have greatness thrust upon them." The British Ambassador at Washington was not born great, as everybody knows. Whether he has achieved greatness, or has had it thrust upon him, is a question some will answer one way or the other, and some will prefer to leave unanswered. The former need not hope that this book will help them in deciding.

Nevertheless, if not a great book, it is very readable. A scholar's book can hardly fail to interest; and Mr. Bryce is a scholar, with the ease and felicity of style that follow scholarship. This takes his work out of the common run of books of travel, of which the best are without style, the worst are in the vulgarest style, journalistic, commercial or professorial. Its descriptions of scenes and places are vivid, and in them is blended information with the picturesque. Of this the narrative of the passage of the Straits of Magellan is a fine example. It is brilliant yet unstrained, the utterance of one used to propriety of speech; and through it are scattered bits of geology, natural history, climatology, comparative geography, that show the well-stored mind. It tells of earlier voyagers, and in noting the names of points and harbors, of bays and sounds, puts before us the long, obscure labors of British naval hydrographers in these and other desolate waters. Not a few Englishmen hold Mr. Bryce to be a cosmopolitan, to say the least; sometimes they suspect him of sympathy with alien countries rather than with his own. His description of Port Stanley, in the Falkland Islands, where "the meteor flag of England was streaming straight out in the gale," should help them to kinder thoughts. Mr. Bryce has travelled in many lands, and he has a habit of finding resemblances between places separated by the breadth of the world. Some may call this a fault, for the less known should be explained by means of the better known, and few of his readers may hope to see, fewer still have actually seen, the far off regions in which he finds likenesses of the South American forest, coast, mountain and plain. We deem it rather an

* *South America, Observations and Impressions.* By James Bryce, author of "The American Commonwealth," etc. New York. The Macmillan Company.

amiable trait; for one must not forget that if he finds, for instance, pleasure in associating the height of Santa Lucia above Santiago, with Gwalior, Trichinopoly, Acrocorinthus, Taormina, Old Sarum, Durham, Exeter and London, his purest joy is in detecting in lands remote some features of the streams and glens, the heathery mountains and gorse clothed braes of his beloved Scotland.

But Mr. Bryce is not without limitations. Oxford has made him a scholar: Parliament, the Cabinet and diplomacy have made him a man of the world. But beneath the scholar and the man of the world remains the elemental child of Glasgow and Ulster. His dislike of the Catholic Church is patent, the agnostic's dislike superimposed upon the deeper enmity of the lowland Scot and the man of Antrim's glens. He believes that every man and woman of old Peru lived in perpetual terror of the Inquisition; that monks and prelates were men of awful mystery; that nuns wore out their days in sighs, and that, when detected in the forbidden reality for which they sighed, they were walled up alive. In South America, as elsewhere, Jesuits are to him peculiarly objectionable, not only on account of their base architecture, but for all their works. The faint praise he is forced to give their Reductions of Paraguay is qualified with the suggestion that the obedience they taught their converts may have paved the way in part to the despotism of Francia and Lopez. He admits that the picture of Valverde, first Bishop of Cuzco, may be merely a "stock" piece of later times, but acknowledges himself willing to suppose it a portrait from life, "because the hard square face with pitiless eyes answers to the character of the man," against whom he tells the story of the massacre of Atahualpa and his subjects after the "fall on, Castilians! I absolve you," without hinting that there are reasons for doubting it, which even Prescott thought it right to give. Somebody, he does not say who it was, told him that a Mexican Archbishop making a visitation about 1901 found hidden behind the altars of the parish churches the old heathen idols, which the people brought out at night for worship. We do not deny that there may have been throughout Spanish America some survival of old superstitions, and a recrudescence of them during the neglect followed by long years of political turmoil that succeeded the attack upon religion, of which the suppression of the Society of Jesus was a manifestation; but we hold the matter to be a very delicate one, not to be justly appraised but by such as have made themselves masters of the history of the missions and have consulted living authorities, the best informed members of the South American clergy. This Mr. Bryce did not do. He depended on others who did not do so. He knows the soldiers and administrators. He does not know the missionaries, St. Turibius, St. Francis Solano, Blessed Joseph Ancheta. He tells us of Valdivia, the *conquistador*: he has nothing to say about Valdivia, the Jesuit, the royal and the religious visitor of Peru. As for the Mexican story, it is so improbable in

its broad extent that he should have verified it before recording it, and verification would not have been difficult for the British Ambassador at Washington: he preferred to swallow it whole.

So much for the elemental Mr. Bryce. The scholar, the statesman, the man of the world, does not think much of the "Christ of the Andes." It is weak as a work of art. He finds it impressive as a memorial of the settlement of the boundary dispute between Chile and Argentina through British arbitration; but if this is all the great statue means, it might as well represent Edward VII. He is pleased when he finds the state giving public money to Protestant mission schools, and he is still more so when he is able to say that such schools have Catholics among their pupils. If Mr. Bryce thinks this an excellent plan for Argentina, why is it that a corresponding plan in England is intolerable? If Argentina statesmen are to be praised for their Liberalism, why are Mr. Balfour and his associates to be reviled? Why must English Liberalism follow the very opposite course to that of their Argentina brethren? Mr. Bryce tells us more than once of the decay of the Catholic Church. It has lost its influence. Men, especially public men, not only do not practice their religion, they ignore it as something that does not concern them. Some of the more backward republics, such as Colombia, Bolivia and Peru, may not have quite attained this perfection, but Mr. Bryce finds the condition of Argentina and Chile most satisfactory. How, then, does he explain the "Christ of the Andes," which certainly is the work of the public men of those countries? Could such a monument of reconciliation be set up anywhere in the Old World? Probably there is not in Europe to-day a body of public men more Catholic than the Irish Nationalists; yet neither Sir Edward Carson, nor Mr. Campbell, nor Mr. Moore would dream of asserting that a Home Rule Government would substitute for King William's statue on College Green a statue of the Sacred Heart blessing with outstretched hand the Irish parliament. Since receiving Mr. Bryce's book we have come across some statistics that may interest him. The Chilean Union Nacional, the federation of all Catholic societies for the benefit and protection of the workingmen, has 7,000 centres throughout the republic. Its president was Senator Concha, who dying left it a large part of his fortune. His successor is Senator Cifuentes. It insures them against sickness and old age, protects them against oppressive employers, provides land banks, and so forth. The Conferences of St. Vincent de Paul do not restrict themselves to the relief of present need, but have built several hundred houses for workingmen. These all are organizations of men exclusively, and as they are doing what even in wealthy England are looked on as works only the government can touch; one may conclude very justly that they contain men of education and wealth in large numbers. The legislature, too, is active in passing laws for social reform and puts the clergy on the commissions to administer them. We could

tell Mr. Bryce something about the other republics did space permit.

It is not true, then, that South American public men generally ignore their religion. It is a pity that while so many books come from the press giving inadequate and even false accounts of the Southern Republics, little is published on the Catholic side to contradict them. It would be a good work to send a competent Catholic to study for some years the Indians, the missions, past and present, the religious history, the present religious condition, the records of the old régime and of the revolutions, through all South America, who would then give us the fruit of his investigations in a work of absolute authority.

HENRY WOODS, S.J.

only a few days ago

R. D. M.

The Hermit of the Sahara

For many years Morocco, "the country of the remotest west," has stood periodically in the forefront of public interest. Morocco agreements, incidents, affairs, conferences, conversations, occupy a large space in the political and diplomatic history of our own times. Neither is there a dearth of Morocco literature: descriptive and narrative works dealing with the land and the people abound in many languages. Strange to say, one name is conspicuously absent, not only among the biographical notices, but also from the bibliographical lists appended to the articles on Morocco in our leading encyclopedias. And yet Vicomte Charles de Foucauld is more thoroughly acquainted with the Shereefian dominions than any other living man. He was the first Giaour who penetrated into the heart of Morocco, and his monumental "Reconnaissance au Maroc," published in 1888, is still one of the best books on that mysterious land.

On the occasion of the Emperor William's famous visit to Tangier, Karl Muth drew the attention of the German-reading public to De Foucauld by publishing an excellent translation of his description of the condition of the Jews in Morocco. (See *Hochland*, Munich, May, 1905, p. 139 ss.) In the latest number of the same review (October, 1912), Professor Wincenty Lutoslawski gives some particulars about the remarkable career of De Foucauld, which I cannot help hoping will prove of interest to the readers of AMERICA.

During his perilous journey through Morocco, from June, 1883, to May, 1884, which he made in the disguise of a Jew, De Foucauld was repeatedly betrayed and escaped only by his wonderful presence of mind. The Moroccan Rabbi, who accompanied him, introduced him everywhere as a fellow-religionist, and he was thus enabled, under pretence of performing some religious duty or other, to withdraw frequently and for longer periods from his hosts and to make numerous astronomical and meteorological observations, to measure altitudes, etc., and to note down his impressions of the country and the manners and customs of the people.

On his return to France the daring explorer was

royally welcomed and honors of all kinds were showered upon him. His countrymen were proud of his achievements, and greater things still were expected from him. But if France was satisfied with him, he was not satisfied with himself. He gradually began to look upon his enterprise as a crime, which he thought could be expiated only by a life of penance. He especially regretted that he had denied Christ in order to save his life, and that he had so often let slip the chance of suffering martyrdom for the faith. These considerations determined him to quit the world and to offer up the rest of his days as a holocaust to Christ.

He quietly joined the Trappists, became a priest, and later on betook himself to the innermost parts of the Sahara, forty days' journey from the coast, into the wild mountains of Al Haggar, whose highest peaks tower 3,000 meters above the sea. The marauding Tuareggs revere him as a saint and regard it as an honor to render him a service. His influence is so great that travelers provided with a recommendation from him, or accompanied by his messengers, have been known to pass unmolested through the desert as far as the Gold Coast. His letters and books he receives by way of In-Salah, the last French outpost in Algiers, which means a journey of several days for his mail-carrier. Visitors are always welcome to his hermitage, and he entertains them like a true king of the desert.

He is anxious to have a number of Christian families to help the spread of civilization among the Tuareggs. He intends to come to Europe next year. His letters breathe true humanity, and he praises his faithful Tuareggs as thoroughly noble souls.

The life of a man like De Foucauld, concludes Dr. Lutoslawski, is an illustration of what pure love of one's fellow-men and faith and trust in God can accomplish under the most untoward circumstances. With no other weapons but those of the mind and the heart he spends his life among half-civilized nomads, that have until now been looked upon as marauders of the worst type, and converts many of them to Christianity.

GEORGE METLAKE.

In a report recently submitted by the American Federation of Sex Hygiene, Professor Thomas M. Balliett, in urging that "Teachers [of the "science"] should be supplied in the public schools as rapidly as they can be found," observes with profound wisdom that

"It is a simple matter to find young persons who are desirous of gaining this knowledge—students with the proper spirit—but it is not so easy to find the right kind of men and women to impart the knowledge to them."

"Not so easy" indeed! But as most children have parents whose natural duty it is to teach them at the proper time whatever "sex hygiene" is necessary, Professor Balliett's zeal is superfluous. Is it really such a "simple matter" to find "students with the proper spirit?"

CORRESPONDENCE

The Balkan Christian Federation

BELGRADE, Oct. 27.

This city is given up to rejoicing for the course of the day. Te Deums are being sung in all the churches and the mourning for the numerous victims of the war is for the moment laid aside in order that the seizure by the Servian troops of the ancient Servian capital of Uskub should be fittingly celebrated. The success of the Balkan Christian Federation has been such as to enrapture all Christian hearts in these regions and to astonish Europe. The Semitic press of Vienna has adopted a total change of front, substituting eulogistic articles for the contemptuous diatribes on the small Balkan armies that filled its pages just before the outbreak of hostilities. The plan of campaign followed by the four States has given the desired results. Montenegro, which began, has gone steadily forward, and is sticking doggedly to the siege of Scutari, after carrying off with ease the towns of Beran, Tuzi, Gusinye and Plava. Greece has regained possession of Elassona and Serfica, and is moving rapidly towards Salonica. Servia has made a brilliant march to Uskub, taking on her way the famous Servian capitals in past ages of Prishtin and Ras (Novi-Bazar). The town of Prisren, another great Serb centre, will doubtless soon follow suit.

Bulgaria is not lagging, but her task is perhaps the most difficult of all. Adrianople is one of the most strongly fortified citadels in Europe. The fall of Losengrad (Kir-Kiliss), one of its outlying forts, is of good augury for the speedy reduction of Adrianople itself.

Thus it will be seen that God's hand is over the Christian forces and that their union has been able to restore what their disunion once lost. The Moslem scourge that came to afflict a putrid Byzantine empire will be removed by the healthy young nations, who, with all their faults, never relinquished under persecution the faith abhorred by the Turk. In Old Servia Christian bells are surely pealing to-day in unison with Belgrade Cathedral bells; and with the troops of the army of deliverance spread all around, there will have been no thought of begging a *firman* (permission). In the province of Old Servia only two churches hitherto had the privilege of using bells to summon the faithful to worship: those of Ipek and of High Detchan. For the erection of a church, or its re-erection when destroyed by Government-protected brigands, as in the case of Gnyllan, special petitions and tedious formalities were required.

If Christian churches are scarce, there is a superabundance of mosques in Macedonia and Old Servia. Prishtin alone possesses fifteen, of which the handsomest is that of Yashar-Pasha Jinitch, built in the beginning of the nineteenth century out of the stones from ruined Servian churches. There are traces of Christian civilization all over the land now occupied by the allied troops. The Turks leave little behind, for Islamism is founded on conquest and devastation. In the face of the awful facts that accompany Turkish rule, it is indeed pitiful to hear persons of repute bewail the threatened disappearance of the Mahomedan element from the southeast of Europe. We have heard of a small Mahomedan sect established in a certain town of England, and read the appeal for funds to build a mosque from an Englishman desirous of spreading the religion of the Prophet among his countrymen. This is less astonishing, however, than the silly

protests of a queen⁽¹⁾ who waxes indignant at her quondam friend, King Nicola, for his "heartlessness" in throwing a firebrand among the "peaceful homes of Macedonia"!

The lacrymose vaporings of a French poet⁽²⁾ at the plight of the "noble Turkish lion harried by four small curs," is another proof of the ignorance, venality or bad faith prevalent in certain circles on the Balkan question which has so long been the nightmare of Europe. The allied kingdoms to which Providence reserved the privilege of breaking up the mighty Asiatic Power, oppressor of Christian races, may reject in future the interference of European Cabinets, who hitherto affected to protect Christian interests while making profitable bargains for themselves. Railway concessions to Germany and huge financial transactions with France were part of the price paid by Turkey for immunity in extortion and plunder. We should not, therefore, be surprised at the alacrity of German officers to place themselves at the head of the Turkish troops in the hope of leading them to victory over the Christians, nor at the shocking breach of international convention on the part of France in consenting to yield to the Turkish Government on payment of a round sum the very cannon ordered by and despatched to Servia, but retained in its passage by the Turks! Such are the factors which have hitherto arrogated to themselves the right to act as intermediaries between the Sultan and his unfortunate Christian subjects. Whenever an outburst of more than usual ferocity in Albania and Macedonia forced the great Powers to hearken to the cries of the oppressed, a council was called to enquire into the nature of Turkish administration, committees were appointed, plans of reform drawn up, something profitable was obtained by each statesman for his own country from the ever-exploited Turk, and the council separated with a tranquillized conscience.

Thus did Russia obtain Bessarabia, England, Cyprus, Austria, Bosnia and Herzegovina, the other tutorial Powers advantages and privileges untold. The miracle of an alliance between the newly-born Balkan States in order to free their fellow-countrymen, without counting on any assistance from outside, brings dismay and irritation to politicians who guide the destines of the great Powers. They proclaim their "neutrality" with a bad grace. They feel that they have been circumvented. In their hearts they weep for Turkey.

The Christian Federation of the Balkans, when it has routed the spoliator from the lands inhabited by Greeks, Serbs and Bulgars, will have to face a hostile Europe. Near neighbors will find it hard to resign their pretensions of being the legitimate heirs of Turkey.

Already Italy's covetous eye is fixed on Valona, which would make a splendid harbor for warships and annul the strategic significance of Pola, Trieste and Fiume, the naval stations of her ally and rival, Austria-Hungary. But Valona has a purely Greek population and is the seat of a Greek Bishop. Austria does not conceal that she would prefer the Novi-Bazar Sanjak to remain in the possession of Turkey, rather than see it added to the tiny dominion of Montenegro. Her constant troubles in Croatia and Dalmatia do not seem to cure her of her greed for the possession of purely Slav lands.

Among the surprises of the present Balkan war is the attitude of the Moslem Albanians. They fought for

(1) "Carmen Sylvia," Queen Elizabeth of Rumania.

(2) Pierre Loti.

liberty together with their Christian brethren during the last three years, and it was believed that they would throw in their lot with them in the present crisis. The impassioned appeals of the Turkish Hodjas, however, turned the scale in favor of Mahomet. The Moslem tribes of Albanians were the fiercest foes the Serb troops had to face when they crossed into Turkish territory. Indeed, without their aid the Turkish force would have made a still poorer fight at Prepolats and Presheva, where the Christians chased them, after having slain the Albanian *avant-garde*. The Catholic tribes have almost entirely rallied to the Montenegrin banner, so that in view of the Mahomedan Albanians' solidarity with the Sons of Allah there can be no question for the present of forming an independent Albania.

The famous chief, Issa Boletinats, who rebelled so successfully against the Young Turk régime and lately concluded an alliance with the Servians of Macedonia, has refused to assist the downfall of the Ottoman Empire. Summoned to give an account of himself and his followers to the Servian Commander of the Third Army, he explained that he was willing to fight in order to keep the Austrian out of the Sanjak, but that the word "enemy" in his treaty with the Servians was not understood by him to refer to the Turks. Whereupon according to a version that has just reached me, the Albanian chief was disarmed and imprisoned by General Jivkovitch. Want of cohesion among the tribes renders impossible the creation of a free Albania. E. C.

The American Missionaries in Corea

The trial of the 123 Coreans who were accused of plotting the assassination of Count Terauchi, the Governor-General of Corea, was brought to a close on the 28th of September. The judge found 106 guilty and acquitted 17 others.

The prosecution maintained that at the end of December, 1910, an attempt was made on the Count's life when he was on his way to the northwestern frontier. A number of the conspirators had assembled at one of the stations where the Count was to leave the train, but they were foiled by the vigilance of the police. Other attempts were made elsewhere, but without result. All this time the authorities were unaware of the existence of the plot. That was discovered only in September, 1911, but the utmost secrecy was observed until the investigations were all completed. It was found that 500 people were implicated but only about 150 people were arrested. They were all Protestants: Presbyterian and Methodist ministers, elders, as well as teachers and students of the mission schools.

The arrests caused universal consternation. Letters were sent to the New York *Herald* and the *Daily News*, of London, and many other papers, containing the famous statement made to the Continuation Committee of the Edinburgh Conference, attributing to the Japanese Government the intention of abolishing Christianity.

Such a conclusion was premature. The Protestant missionaries instead of yielding to a panic should have awaited developments. The only basis of their charge against the Government was that the accused were all Protestants, and were regarded by their friends as excellent men. The plea was unfortunate for the assassins of Mr. Stevens in San Francisco, Prince Ito at Harbin, and the ex-Prime Minister of Corea, were all Protestants. From a Japanese point of view, therefore, the suspicion would be justified.

Looking at the matter from an unprejudiced standpoint it is not likely that the Government harbored any such purpose. Corea, with its twelve or thirteen million inhabitants, has more Christians than Japan with its population of 50,000,000. Among these Christians the Catholics are the most numerous, with their 80,000; then come the Presbyterians, with 47,000, the Methodists with 15,000, and finally the Anglicans and Russian Orthodox schismatics, making a total of 200,000. To say that the Japanese would have preferred not to have in Corea either Christians or foreign missionaries, would not, I think be calumniating them. From their point of view it is quite explainable. However, finding Christianity so firmly entrenched in the Peninsula, they had nothing to do but to accept the situation, while endeavoring to prevent the interference of the missionaries in politics and the administration of justice, which had been, up to that time, unavoidable in a country where regular government had collapsed. That is what the Japanese Government did and what it is now doing. The Japanese are too shrewd to imagine that it would serve any purpose to destroy Christianity in Corea, and they are not simple enough to cherish such a delusion. All they wanted was to endeavor to know what was going on in the meetings of Christians, so as to be sure they were not pretexts for patriotic manifestations of the conquered Coreans, and shields for plots against their Japanese masters. Once sure that they were not anti-Japanese political gatherings, the authorities were quite ready to show favor to Christianity. Both in word and act they have given ample proofs of such dispositions.

On the other hand, most of the Japanese papers accuse the American missionaries of having made indiscreet speeches, which worked on the patriotism of the Coreans instead of calming them and encouraging them to submit to Japanese domination. No doubt, it must have been difficult for some of the missionaries who had been accustomed to a great deal of independence and whose authority among the people permitted considerable meddling in State affairs, to find themselves suddenly confined to their proper sphere by the civil authorities, and possibly they felt bitter towards the invaders, and it is quite natural that they nearly all sympathized with the Coreans in the national disaster; but it is a long cry from that to attempting expulsion of the Japanese and inaugurating plots of assassination. Irrefutable proofs would be needed for such a charge against the American missionaries.

It is true that some damaging admissions at the preliminary investigations had been made to the police. These admissions were taken by the Judge of the Criminal Court, and the accused were asked if they stood by what they had said. Hence, it happened that the names of many American missionaries came before the public. On the other hand, the torture that is said to have been resorted to and the refusal of the Japanese Judge to accept certain witnesses for the defence reflect very unfavorably on the legal procedure of the country.

At the trial all the accused, save one, retracted what they had said to the police. They said those answers had been wrung from them by torture, and the police methods that prevail in Japan give some semblance of truth to this defence. On the other hand, the Public Procurator denies strenuously that any such barbarous methods had been resorted to, and so it is all reduced to a question of veracity. The accused demanded that the two Inspectors of Police, who had conducted the preliminary inquiries should be summoned to court, but the

court refused. It refused also to summon the American missionaries who had been incriminated at the police investigation. When the judges were unmoved, a plea was made for a new trial before other judges. It is the first instance of its kind asked for in Japanese courts. It was so astonishing that it stopped the trial for five weeks. On August 23d, however, the Court of Appeals rejected the motion, and the same judges continued the trial and persisted in the refusal to summon the witnesses demanded by a dozen of the accused, who maintained they could prove an *alibi*. The trial went on for four or five days, and a whole month intervened before a verdict was rendered. It was finally given on September 28.

There is no doubt that the Government was very much embarrassed about the decision to be given, for neither the public mourning nor the funeral of the Emperor could explain the delay. Of the 123 who were accused, 17 were acquitted; the five who were charged with being at the head of the plot were condemned to 10 years of penal servitude, and the rest to terms ranging from 5 to 7 years, all pretty much as the Public Procurator had demanded. The right of appeal was granted, and the court insisted that the case had no political significance. That, however, no one believes, notwithstanding the declarations of the officials.

People are completely in the dark about the motive back of the whole affair, and it would be rash to venture on a guess. In fact, the public is left very much in the dark about what happens in Corea. There is no liberty of the press, and the few papers that exist are Government organs. Even the Japanese papers are muzzled on questions about Corea. Even reliable accounts of the trial are not available, and the conclusion is drawn that the Government had a reason to conceal the truth. The Japanese themselves, although they have implicit trust in the integrity of the courts, cannot answer the attacks made by the foreign press.

A. M.

English Catholics and Papal Independence

ROME, October 27, 1912.

On Wednesday last five hundred English pilgrims, with twelve of their bishops, led by Cardinal Bourne and the Duke of Norfolk, were received in audience by the Holy Father. The Cardinal, addressing His Holiness in behalf of his people, declared that they had "come, following the traditional example of their forefathers, to visit the tomb of the Apostles and to honor the successor of St. Peter, the holder of the keys of the gates of heaven. The noble Abbey of Westminster, where the English kings are crowned and England's worthies entombed, on its restoration by King Edward the Confessor, was dedicated by him to St. Peter, and for a thousand years our Church in England has been closely bound to his successors in the Holy See, from which it has drawn its doctrine, its authority and its discipline."

The Duke of Norfolk, in behalf of the Catholic Union of Great Britain, offered their filial homage to His Holiness, and congratulated him on the fact that in spite of the shameful trampling upon the sacred rights of religion in lands long gloriously Christian, he had stood to their defence, had safeguarded the Faith from all mutilation and had accomplished his external reforms in the administration of the Church. "All this," he added, "in the face of the privation of that independence so necessary for the free exercise of his mission in the universal world. The Catholic Union has from the beginning protested this privation and demanded his independence.

To-day it repeats that protest and demand. We know the spiritual welfare of every Catholic to be profoundly involved in what concerns the central government of the Church. As for our own country, which reckons so many Catholic subjects, she, we think, has the highest interest in seeing the Pope in a position to exercise his authority without trammel or hindrance. It cannot be denied that the independence of the Holy See has been accepted as a vital principle of polity by the greatest statesmen, and we foster the hope that a day will come when this principle applied according to the exigencies of the times will once more be generally recognized."

The Holy Father, replying to the Cardinal, acknowledged with gratitude the ten centuries of unbroken attachment of the Catholics of England to the Holy See, even through the dangerous times when the forbears of those present were, as in the days of the Machabees, called upon to die as martyrs for the maintenance of the faith.

To the Duke of Norfolk and the Catholic Union he returned his thanks for contending at home and abroad for the indefeasible rights of the Holy See to the full independence acknowledged by her very adversaries when they have not been carried away by passion.

The next day the *Giornale d'Italia*, a newspaper which on the rise of Modernism joined with the enemy, insinuated that the Holy See had given orders to let the question of the temporal power rest, and to insist upon the independence of the Holy See. To this the *Osservatore Romano*, over the signature of its editor, replied at once that no such instructions had been given, and declared its position to be that laid down by Leo XIII, in 1887, that: "Unto this present the sole means which Providence has supplied for the due protection of the liberty of the Popes has been their temporal sovereignty, and when this means failed the Pontiffs were always either in persecution or prison, or exile, or at least in a state of dependence and in constant danger of seeing themselves driven into one or other of the above conditions. This is the testimony of the history of the Church from the beginning." The editor adds, that this is the position maintained by Pius X in all his public acts, and consequently it is evidently impossible to separate the two questions *at present*, since one is identified with the other. However, he concludes, if anyone has another solution to offer, let him present it and the *Osservatore* will discuss it on its merits, not that it is competent to decide the matter, but for the reason that such discussion will serve to enlighten public opinion, so often gone astray on this question.

This position is akin to that taken by the late Father Zocchi last year in the *Civiltà Cattolica*, in his articles on the independence of the Holy See. Some temporal sovereignty has, up till now, been requisite for real independence in the exercise of the Pope's spiritual sovereignty. It behoves those who have robbed him of the former and obviously so destroyed the independence of the latter, to devise some practical proposal of saving the spiritual without a restoration of the temporal power, if they wish to have any claim for sincerity in their position. Who will open the discussion?

The next consistory is announced for the second of December. It is said that it will be concerned only with the conferring of the cardinalatial hat on Cardinals De Cos, Vico, Bauer, Almaraz and Nagl, who last year were promoted *in absentia*; to conferring the pallium on the archbishops, and preconizing the bishops appointed during the past year. However, who can tell?

C. M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 16, 1912.

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Who Are the Guilty Ones?

Now that the din of battle is ended and the bitterness of campaigning, so marked in the political struggle just brought to a close, is happily lapsing into cheerful acceptance of the sovereign will of the people, a suggestion may not be out of place. The contest which ceased with the casting of ballots on November 5 last has been termed one of the most extraordinary Presidential campaigns the country has ever known. Certainly it offered stupendous evidence of the extremes to which party rancor can lead.

One feature of its story must prove of enduring interest to Catholics. Beginning with the pre-convention deploying of forces, running through the heat and turbulence that characterized the national gatherings of three parties in early summer, and especially vigorous in the actual battle fought out by the rival candidates, there was an offensive spirit of religious antagonism directed against Catholics and the Catholic Church. A peculiarly vicious feature of this antagonism was the mendacious output of an utterly reckless and vile publication scattered broadcast week after week since January last.

Who is responsible for it? Its editions of tens and hundreds of thousands forwarded to non-subscribing men and women throughout the country,—through the mails, by messengers, freely handed to passers-by on the street corners, distributed at church doors on Sundays and in big gatherings of every sort—must have cost a mighty penny. Who bore the expense?

To be sure, the day has passed when Catholics deem it necessary to resent such stupid calumnies as those put in circulation by the *Menace*, or to waste efforts in refuting its scandalous falsehoods, yet it is wise to seek that safeguarding knowledge which may give one a clue to the character of the mean plotting that has been and is rife among us. The Catholic Church and its policy and practices are fairly well understood in the land; at least there

is beginning to manifest itself a juster appreciation of the strength of our position in the social struggle before us, and we do not fear the dangers that old misunderstandings and old prejudices were wont to arouse.

But there are weak brethren among those who surround us, whose petty fears and ignorant fancies may craftily be played upon by the gross and impossible fiction sent out by the secret agents who use the *Menace* as their instrument. For the sake of these it were well to track the creatures to their lairs and to make clear to the world the true reason and motive of their lying.

There is, we believe, in practically every State of the Union, a controlling or directing board, made up of leading members of the local Councils of the Knights of Columbus, who guide the activities of this strong organization of Catholics. Might it not be well for these to take up the task. Their body has been quite as mercilessly defamed during the late campaign as was the Church herself. Were it not an excellent task for them to ferret out the defamers, to trace to their source the absurdly malicious stories, to seek to learn the identity of the "benevolent rich" who squandered their dollars in publishing them, to learn the genuine "why" and "wherefore" of the whole abominable traffic.

Is This the Explanation?

"Of late there has appeared a little paper called the *Menace*," writes Robert Johnstone Wheeler in the *Call*. "I do not know who is backing it. Probably it is some clever scheme of capitalists or the Catholic Church, or likely both." (Nov. 6, 1912.) We are surprised that the editor has no information to afford his contributor. We refer him to the *Live Issue* of Nov. 2 for an account of the Socialistic origin, ownership and purpose of the *Menace*.

According to information given by Mr. Julius P. McDonough of St. Louis, who had first been invited to act as editor of the *Menace*, and later was incidentally connected with it, this sheet is the property of J. A. Wayland, the Socialist journalist and owner of the *Appeal to Reason*. While the object of the *Appeal* is to attack the Church under cover of a well-feigned pretence that it is influenced by no animosity against religion, but only wishes to save the workers from the capitalistic conspiracy of the Catholic priesthood, the *Menace* carries on its warfare in the open. Both publications thus effectively contribute to fill the pockets of their owner, who is constantly proclaiming his need of financial aid to give renewed zeal to the thousands who are freely devoting to him their service and their money.

Should we question this testimony there would be no difficulty in showing from internal evidences the Socialistic character of the paper. In its appeal to fanaticism it accuses all political parties of being under the domination of Rome, and consequently leaves no safe refuge for its bewildered readers except a Socialist vote. Socialists

have at all times been its most zealous promoters, and its propaganda is carried on along identically the same lines as that of the *Appeal*. Its calumnies furnish ammunition for an entire army of Socialist soap-box orators. Socialists certainly have regarded the publication as their own peculiar weapon of attack and are constantly distributing it in vast quantities.

The *Call* has happened upon a very unfortunate time for the publication of Mr. Wheeler's warning to the comrades, almost the day after the public disclosure. There is no question, however, of any compunction of conscience, but only of heaping new abuses upon the Catholic Church according to more approved Socialistic methods.

"I have seen Socialists in many localities industriously circulating the *Menace*," says the writer of the article quoted above from the *Call* (Nov. 6), "unwittingly doing the very thing the Catholic Church wants done, intensifying the hatred of the Catholic workingman against the Socialist and the truth he is trying to teach." The argument of such propagandists, he explains, is that the Catholic Church is striving to get control of our Government. To disillusion them he continues:

"Socialists, beyond all other people, ought to know better. No Church has ever held power over any nation after the masses of the people obtained some degree of enlightenment. . . . The Church teachings are based on fallacy. The schools will train the child to worship fact. Therefore the Church has no future and is not an institution to be feared, despite its loud noise. Socialists who circulate the *Menace* would better employ their time in studying economic determinism."

"The Church has always been a willing prostitute of the master class of each economic system through which it has passed. Its fortunes have ebbed or flowed with the fortunes of the ruling class. To-day the capitalist system is on the defensive. So also is the Church. The tide of revolt is rising in a great wave. It surges forward. To stem this tide every artifice, every power must be called into play. If the wave can be divided and made to break its force upon the rocks of religious fanaticism all will be well for a time. This is the scheme of the Church and its capitalistic masters."

"The *Menace* is working hand in hand with the Catholic Church and not against it. The Catholic Church is not a menace to the Socialist movement. There is not the slightest possibility of it ever attaining any power in America. Remember that it once held England, France, Germany, Spain and Portugal in mental slavery. To-day all its royal power is vanished in those countries. When we close all our schools and break up our printing presses; when the scientist ceases his labors; when the inventor's brain becomes barren of ideas; when the hands of time are made to turn backward and the laws of Nature cease to operate; then, and not till then, can the Catholic Church hope to regain power in the world."

There is little choice, as the reader may perceive, between the *Call*, the *Menace*, the *Appeal to Reason*, or any other Socialistic or Socialist-owned publication. The only

difference is that one is more honest than another in its method of warfare against the Church. If we must express a preference, we prefer the enemy who attacks us openly, although he has nothing but falsehood and slander for his weapons. We object to "the smiler" who comes to us with the dagger concealed beneath his cloak.

Triumph for the Classics

The "old-fashioned ways" have scored a distinct triumph in the college world through the decision recently announced by the Board of Trustees of Hamilton College, of Clinton, New York. An elaborate attempt, it appears, had been made to alter the policy of the college, which for more than a century has been emphatically a classical college. For several years past the spirit of criticism has been rife among its alumni. A marked aversion from Greek and a hostile sentiment even to Latin have appeared, and, as Dr. Stryker, Hamilton's President, declares, "those who fail to distinguish the distinctive underlying idea of these subjects, demanded their surrender to an alleged preparation distended with all sorts of miscellaneous and quasi-informational subjects."

Finally the stage was reached where the College Trustees voted that a special commission, chosen from among the ranks of educators, should take the old curriculum and entrance requirements, inspect them without the reverence commonly insisted upon in Hamilton, and then tell the college frankly what they, as educators, thought of the whole system.

The commission, the members of which were specially picked for the delicate task by Senator Root, one of Hamilton's most distinguished sons, was made up entirely of Hamilton men now prominently identified with educational work in various sections of the country. These, after a year of investigation which included much testimony and counter testimony, rendered a verdict that hit at the very root of what Dr. Stryker and his followers considered essential and splendid in the teaching of Hamilton. They decided, namely, that the degree of A.B. should be given at Hamilton without Greek, and that not even Latin should be required for entrance into the non-Greek course.

This decision failed to meet the approval of Hamilton's trustees. The changes it suggested in the curriculum prevailing in the college were rejected, and the advice proffered by the commission was promptly declined. Dr. Stryker, the leader of Hamilton's unyielding classicists, has this to say explanatory of the action of the college trustees:

"Not for this superficial scheme does this college desert her well-tested convictions as to what is basic and formative in education, but stands by the sterner values, and is content to be known by her fruits. She hears but does not heed the clamor of those who impeach the thoroughness which she exacts, avoids the half-baked applicant

who is searching for soft courses, and urges that an education is something more than a mere degree. Hamilton asserts the right to offer quality, and she wants only those who want that. She abides stanchly by the classical precepts, and would far rather be known as a clean and resolute old-fashioned college than as an educational café or a country club."

Our New Text-Books

The latest novelty to be introduced into a New York High School is the use of current magazines as textbooks. "The teachers," we are told, "found the ordinary topics of the schoolroom too isolated and too remote from life outside the school." Moreover, old-fashioned studies like algebra, Latin and the analysis of the English classics, are not calculated, it seems, to make children "leaders of sound judgment in practical affairs." For algebra, after all, is "unrelated to life," Latin, no doubt, is considered hopelessly dead, while authors we were once simple enough to call masters of style must now yield the palm to the "literary artists," who make the cheap magazine and Sunday supplements such models of logic, taste and diction. One schoolma'am, indeed, rejoices that she is no longer obliged to keep up the "deception that De Quincey, Pope, and Addison, are the best literary diet" for her girls. So much for the latest experiment in pedagogy. Meanwhile, let the patient tax-payer ask himself these questions: What is the educational value of the average magazine? Do High School pupils require to be encouraged to read them? Should the precious hours of the school-day be devoted to such reading?

Convent Prisons

In the October issue of the *Nineteenth Century* an Englishwoman who appends an M.D. to her patronymic is very much wrought up about the necessity of State inspection of "convents, convent schools, orphanages, etc." This is quite natural; for your Anglo-Saxon has talked so much about the Spanish Inquisition for centuries that he is always constitutionally tormented by the desire to start little inquisitions of his own. As a matter of fact, "convents, convent schools, orphanages and the like" are over-inspected in England. In London, for instance, the Local Government Board, the Board of Education, the Home Office, any old Board of Guardians, the County Councils, and what not else besides, claim unlimited right of search. Thus there are several Catholic schools in London where as many as twenty or more "Boards" make "surprise visits" at least twice a year. Hence the British people can be quite sure that these desperate and dangerous nuns are carefully watched, and the lady doctor can be advised that she is needlessly alarmed.

But what chiefly distresses the soul of this sentimental physician is that in those conventional dungeons there are multitudes of charming creatures who, in the exuberance

of youthful emotion, had perhaps, years ago, bound themselves by irrevocable vows, and are now pining away in sorrow and sadness, wearily looking through the bars for the moment when some benevolent Protestant inspector will come to let them out. The nuns would be very much amused at such a diagnosis of the condition of their hearts, and might suggest to this feminine St. George who is anxious to save the maiden from the dragon to exert her prowess in favor of the matrons of England. She would find in a tenth of a mile of London more victims of the exuberance of youthful emotions desirous of being freed from their vows than in all the convents of Christendom. However, one need not take this anxious lady too seriously, but on the other hand, no decent person can fail to be horribly shocked to find that a review so pretentious as the *Nineteenth Century* should admit to its pages a sentence like the following: "There can be no doubt that the existence of private burial grounds belonging to such institutions presents facilities for the concealment of crime which should not be allowed by the State." The *Nineteenth Century* owes an apology to the public.

School of Social Studies

The School of Social Studies, under the auspices of the Laymen's League for Retreats and Social Studies, of New York, began its second year on November 7, at St. Francis Xavier's College. Its object, as described in the prospectus, "is to promote the study by Catholic laymen of the great social questions which are the vital interest of our time, and thus to train a corps of competent writers and lecturers who will spread among Catholic workingmen a sound knowledge of social facts and of the Christian principles in the light of which these facts must be interpreted." The effective social service which is already being rendered, in the press and on the platform, by not a few of those who have attended its lectures during the previous year and have partaken in its discussions is the best measure of its success.

The following are the eight courses announced for the coming year: "Socialism in the Light of Morality and Religion," by Rev. T. J. Shealy, S.J., Spiritual Director of the Laymen's League; "Socialism in the Light of Economic Science," by Condé B. Pallen, managing editor of "The Catholic Encyclopedia"; "Labor Unions and Socialism," by Peter W. Collins, former International Secretary of the Brotherhood of Electrical Workers; "The Church and Labor Guilds," by Rev. Joseph Husslein, S. J., Associate Editor of AMERICA; "Socialism and the School," by Bird S. Coler, former Comptroller of New York City; "Socialist Organization and Tactics," by David Goldstein, lecturer upon Socialism; "A Living Wage and a Constructive Social Reform Program," by Rev. John A. Ryan, D.D., Professor of Moral Theology and Canon Law at St. Paul's Seminary; "Social Statistics," by Stuart P. West, Financial Editor of the *Globe*.

The promotion of social study is connected with the retreat apostleship by the Laymen's League, which strives to establish everywhere among Catholic men the important custom of annual retreats. Since the foundation of the League the Spiritual Exercises of St. Ignatius have already been given to sixty-eight groups of laymen at the Retreat House of Mount Manresa, Staten Island. Connected, furthermore, with this movement, as its literary expression, are the *Common Cause* and the *Live Issue*, published in the interest of social reform. The latter is the official bulletin of the League.

Apropo of the British censor's recent suppression of an indecent dance that was to be exhibited on the London stage, the New York *World* remarks:

"Certainly not within memory has dramatic entertainment exhibited such degeneracy as now affects it in all forms as a result of the demoralizing influence of 'figure dancing' and the licentiousness which has come in its train. Not only in vaudeville and cabaret shows, but in the best theatres dances are allowed which would have been summarily suppressed by the police a generation ago. Dancing, indeed, as the term is now understood on the stage, has become almost solely a medium for the presentation of sensuality and under conditions which exhibit a shockingly low tone of dramatic morals."

This is but too true. Would New York playgoers, however, be shocked by what the English public will not tolerate? It is doubtful, but let us hope so. At any rate, a flock of dramatic critics before whom a special rehearsal of a new dance was given on Nov. 1 unanimously voted the "turn" too indecent even for Broadway. So a few modifications were made. This does not indicate, however, that the critics are growing prudish, but it does indicate how eager this particular manager is to ruin the morals of American citizens. Matters are rapidly coming to such a pass that ladies and gentlemen can hardly go to the theatre at all.

According to the *Church Bulletin* of St. Francis Xavier's, New York, within the limits of that parish alone, during a period of three months, "some \$30,000 have passed into the public treasury from neglect of the decedents to make a will or from their repugnance to parting even in spirit from their money by a legal transfer which would only become operative after their death." We are also told of a woman who had publicly expressed her intention of leaving \$60,000 to the Catholic University, whose whole estate passed, nevertheless, to a very distant relative because no will had been made. It is needless to point out the folly of such negligence. Merely leaving a bank book "in trust" for some Catholic cause would keep money from reverting to the State. The prudence of faith, moreover, should prompt depositors to take care betimes that requiem Masses will be said for them, as relatives too often fail to attend to this im-

portant matter. Those who are wise will also devote some of their wealth to worthy educational or charitable objects long before death deprives them of all their worldly possessions. These good works will then come up as a memorial before the judgment seat of God and will prove a most profitable investment.

Through an unfortunate inadvertence there appeared in AMERICA, November 2, an advertisement of Father Van der Donckt's English translation of Father Gatterer's excellent little manual, "Erziehung zur Keuschheit." In this advertisement, but not in the text of AMERICA, the translation was recommended to teachers and educators. The book, we regret to be obliged to state, does not merit the commendation. As already noted by reviewers in the *Catholic World* and in the *Fortnightly Review*, Fr. Van der Donckt's translation of the manual is reprehensible for several reasons.

In a paper contributed to *Munsey's Magazine*, Mr. Joseph H. Odell tells how he found in three Indiana counties 115 Protestant ministers who were receiving but fifty dollars a month, "the wage of an unskilled laborer." "In point of fact," he remarks, "that is all they are, in many cases. Of the ministers laboring in these three counties, 72 per cent. do not possess a college and seminary education; 57 per cent. do not have college training of any kind; and 37 per cent. never went beyond the common school." Hundreds of Catholic priests in this country live, as is well known, on less than fifty dollars a month, but they are not "unskilled laborers" by any means. For the Church does not ordain her clergy till they have completed at least two years' college work and followed successfully in the seminary a five years' course of philosophy, theology and asceticism.

An Episcopalian Church in Evanston, Ill., has been getting some stained glass windows, in one of which, if we may trust a picture, is the text: "Arise, anoint him, for this is he." The spelling is noteworthy. Is it in the latest Chicago way, or the American Catholic way, or the new Progressive way? Does some mystery of continuity lie hid in the double n, or is it a specimen of that Episcopalian scholarship of which one hears so much and sees so little? Caxton wrote "ennoynt"; but unfortunately for continuity, "annoint," too shortlived and too inaccurate for modern revival, came in only with the Reformation.

In a circular that a book-seller is distributing to promote the sale of Bernard Shaw's abominations, a certain Temple Scott observes that "indissoluble marriage is an academic figment, for even a Roman Catholic marriage can be annulled by the Pope." This of course is false. Once a marriage has been consummated between Christians no power on earth can break the contract. The Pope's annulment is simply his declaration, after exam-

ining the case, that there never was a true marriage at all. In the Catholic Church certainly the permanence of the matrimonial bond is by no means merely an "academic figment."

The Protestant Bishop of Meath said to his Synod lately:—

"The dominant cause of the war in the Balkans is the love of religious and civil liberty. Oriental despotism knows little of liberty. In Ireland, happily, we have never known what such despotism can be. There are, however, malign forces of great potency at work in Ireland," etc.

His forecast of the future is hardly worth noticing, if one considers with regard to his assertion about the past, how much depends upon whom he understands by "we."

A late evil feature of government action in Portugal is the appointment of parish priests, without regard for the bishops. Some interesting statistics are appearing concerning the priests who have accepted government salaries. In the Diocese of Lisbon there are only 54 out of 382. In the Diocese of Braga there are but 45 out of 1,040; and in the Diocese of Portalegre there are 15 out of a total of 213. It is announced by the Catholic press of Portugal that the Patriarch of Lisbon will be made Cardinal at the approaching Consistory of December 2.

ANDREW LANG'S FAIRIES*

They are twenty-three in number, all Catholic saints or saintly personages and, therefore, also true heroes—except four, who were heroines—but in this book they are largely divested of their heroicity and arrayed instead in highly colored legendary marvels, exaggerations and inventions. It has now become a fashion with non-Catholics of sentimental religiosity, who while unwilling to be hampered by Faith and its duties like to play with and fondle them, to go back to the poor saints of old, so long the object of their pity or bigoted hostility, and gush about them patronizingly in illustrated books, at current prices.

They are reminiscent in various degrees of the non-Catholic tourists who visit the great Continental Churches and other centres of Catholic devotion. Some clatter and chatter around, Baedeker in hand, disturbing by their noisy shoes and noisier voices the devotions of attendant worshipers, and displaying for the benefit of such priest-ridden folk their superior intellectuality and culture, by the loud laughter of their contemptuous disapproval. Some, of better breeding, exhibit the same cultured interest in Basilicas as in pyramids, and in Christian as in Buddhist and Mahometan art and devotion; while others, more amenable to spiritual influences, are deeply impressed by the manifold proofs of past and present piety and the convergence on mind and sense of the object-lessons of Faith in the variety and continuity of Catholic art. These depart to ponder, if not to pray; but usually Notre Dame is quickly forgotten in the gaieties of Paris, and Lourdes is lost at Monte Carlo.

Later, they will discourse admiringly of Catholic Churches and shrines, of the virtues of priests and nuns and the beauties of the Church and the quaint stories and glories of its saints; and

they are as far away as ever from accepting the authority of the one or following the example of the other. Unwilling to be released from the grip of pride or pleasure, they salve their consciences by pouring out patronizing, deprecatory praise on the powers that would rescue them: They were excellent people, those Catholic saints; in many ways indeed they were most admirable, but how impractical and unreasonable, and above all how unconventional. What a pity that people who could do so much good in the world should hide away in Nazareths and cells and hermitages, or flee into the desert clothed in skins or other barbarous apparel, living on locusts and wild honey, or some such unsanitary and unsatisfying food; in nowise sanely provident, carrying neither scrip nor grip, transgressing at once the canons of respectability and economics by their mendicancy, and wasting in protracted prayers and midnight vigils the energies that might have been devoted to the poor. 'Twas all very heroic no doubt, and romantic at times—witness the charming idylls of St. Jerome's pet lion, and St. Francis' birds and St. Columba's stork, and all the pretty miracles and folktales that cluster around their lives—but how much better they could have done for the world than spending the best of their powers in crucifying their minds and bodies, or getting them crucified. In some such fashion sentimental worldlings think and talk about the saints; and so might have spoken the more liberal of the Pharisees at the Baptism of the Jordan and the banquet of Simon the Leper, and at the Mount of the Sermon, and the Mount of Crucifixion.

It is largely in this spirit—now praising, now blaming, with a pitying, condescending smile—that "The Book of Saints and Heroes" is conceived and executed. Its substance may be gathered from its setting. Andrew Lang had written or edited a score of "Fairy Books," this "Book of Saints and Heroes" is the twenty-first, and one can estimate his opinion of our Catholic saints from the fact that he fits them into his "Fairy Book Series" and makes them the coping-stone of his fairy edifice. His preface informs us that stories of saints and fairies originated alike in the imaginations of the simple folk during the long ages when grown-ups were children. All miracles are fairy tales to him, and he makes it the business of his literary craft to multiply and magnify marvels, supplying many that never appear in authentic lives of these saints, and setting others in a ridiculous light by giving them a wrong perspective. The editor, and part author, had as much knowledge of sainthood as a modern tailor has of Roman togas, and so he tricks out his early and medieval saints in modern dress suits, and occasionally in kilts, and sets them on exhibition, like museum curiosities or wonder-working performers in a circus.

The errors are numerous and grievous, however unintentional, but in view of the fundamental error underlying the whole conception, correction would be futile. Yet several of these lives are related for the most part inoffensively, if inadequately, and a large portion of the remainder is unobjectionable; but anywhere one may light on something savoring of sacrilege or blasphemy, which is none the less grating on Catholic ears that it is quite beyond the intention of the authors who in their ignorance of Catholic spiritualities may be held innocent of intentional offence. The editor finds recluses and contemplatives "not interesting or useful," but commends St. Francis Xavier, St. Vincent de Paul and others for their utilitarian virtues, and because "in their histories there is scarcely a wave of the fairy wand." By "the fairy wand" he means miracles, which he loftily holds to be impossible and, therefore, fictitious. He must have had a wonder-working wand of his own to enable him to escape the miraculous in the life of St. Francis Xavier, but perhaps it was found imprudent to play with the miracles of modern times, when data are more easily authenticated.

As literature the production is mediocre, and far below the level of the series whereon it is grafted—a necessary consequence of the ridiculous attempt to deck out real personages in elfin

*Book of Saints and Heroes. By Mrs. Lang. Edited by Andrew Lang. New York: Longmans, Green & Co. \$1.60 net.

garb, and run saints through a fairy dance. Yet scattered through its 360 pages is a large array of interesting, instructive, and even edifying facts, which will probably prove of benefit to readers who would be unlikely to meet them in their proper setting. The illustrations are numerous and well executed, but the design and selection of several are infelicitously in keeping with the contents.

M. K.

LITERATURE

Your United States. By ARNOLD BENNETT. New York: Harper & Brothers. \$2.00.

These are the papers of an English novelist whom his guides and mentors whisked through New York, Washington, Boston, Chicago, and Indianapolis, so that he might then entertain us with his car-window impressions of our country. Unlike the British visitor of fifty years ago Mr. Bennett writes with Americans looking over his shoulder, he is disposed to say nothing that will give them pain, and understands perfectly how agreeable we find praise and flattery. Strangely enough he did not consider Boston quite "as English as a muffin," and marvelled "that a community which had the wit to honor itself by employing Puvis de Chavannes should be equally enthusiastic about the frigid theatricalities of an E. A. Abbey." The greatest wonders of New York, in Mr. Bennett's opinion, are the interiors of its tall buildings. Indianapolis impresses him as our most characteristically American City, and the Washington monument he regards as a "national calamity," like the Albert Memorial. Being only a bird of passage, Mr. Bennett had little time for studying American institutions. He has no observations to make about religious conditions here, and but few regarding our educational and economic problems. It is worthy of note too that this traveller, as far as his book indicates, did not see a single church and did not meet a solitary clergyman in the entire country.

The novelist found the "astounding populosity" of Rivington Street "a sight not to be forgotten"; never having taken the trouble to visit Oxford or Cambridge, Columbia University impressed him profoundly; and he thinks that the cinematograph "might easily be the most powerful force on the East Side," though the man who controls these machines did not appear to Mr. Bennett "to be a bit weighed down, either by the hugeness of his opportunity, or by the awfulness of his responsibility." "Your United States" is pleasant reading, and Mr. Frank Craig's numerous pictures are excellent.

W. D.

The American Mediterranean. By STEPHEN BONSAL. New York: Moffat, Yard & Company.

The American Mediterranean is, of course, the Caribbean Sea and the Gulf of Mexico, and this book is a brightly written account of observations in its islands and the foreign countries on its shores. The author is evidently a good observer and discriminating. His chapters on Venezuela and Castro, Haiti and Voodooism are particularly interesting. Nevertheless, one finds an inexactness in his writing that makes one fear to trust his authority unreservedly. Thus the earthquake of Kingston, Jamaica, occurred in January, 1907, not in 1903, and no hurricane accompanied it. Rodney did not sink the fleet of De Grasse off Dominica; on the contrary he is blamed for having let it escape, notwithstanding his victory. Fleets were not composed of frigates, and Napoleon could not have been defeated by the frigates of England. "Exhibiting that false pride" (page 26) should be "rejecting that false pride." The "little midshipmite" Admiral Sampson's "signal boy" are errors both. Midshipmen in the United States Navy are not "little." The case is different with the British Navy, where they go to sea at an earlier age. In either

navy an officer would take it much amiss to be called a signal boy, as "boy" has a technical meaning in the service. "*Vae victis*" does not come from the Bible. With regard to the charge against the Haytian clergy, on page 116, "I regret to say" is an impertinence. Such an expression may be used by responsible persons: The mere traveller should state the facts. Moreover its effect is to give apparent strength to the author's insinuations. These are so vague that they may mean anything, from neglecting the parish to Voodooism. They appear to rest on a conversation with a single parish priest, who may have been in the dumps at the moment, or generally tired of his work.

The last seventy-seven pages of the book are made up of useful appendixes on matters of trade and politics.

H. W.

Homiletic and Catechetic Studies. By A. MEYENBERG, Canon and Professor of Theology in Luzerne. Translated from the Seventh German Edition by the Very Reverend Ferdinand Brossart, V.G. Frederick Pustet & Co. \$3.50.

In putting this very excellent book into English and thus making it accessible to those who cannot read German, Father Brossart has done the clergy of this country a great service. Some idea of its value may be gathered from the fact that since its appearance in the original, in 1903, it has run through almost an edition a year; the rapidity of this sale is the more significant, because the German language is already rich in homiletic literature. The reason which the translator gives for undertaking his laborious task is as follows: "I know of no work," he says in the preface, "that surpasses this in usefulness and value to seminarians and to the preacher of the Word of God." And it may be confidently asserted that few of those who make its acquaintance will be inclined to question his estimate of its worth. It does not consist of a number of sermons, nor of schemes for sermons, nor of ideas for sermons, nor is it a sacred rhetoric, nor a theory of oratory, nor a treatise on the eloquence of the pulpit; all of these are good, but we have an abundance of such books already. It does, indeed, combine a practical presentation of the art of preaching and catechising, with an exhaustive treatise on the sources of sacred eloquence, the parts which deal with the use of Holy Scripture and of the liturgy of the ecclesiastical year being especially valuable. But its chief merit lies, not so much in the abundance of matter for all sorts of sermons which it contains, nor in its practical instruction on sermon building; but in its power to stimulate personal, independent work for the pulpit. In this way it is in a class by itself. There is no book in English like it.

No one can preach effectively unless he preach out of the abundance of his own heart; for the preacher is a man of God, and his message is the word of God. He has his mission from God, and he comes before the people as the instrument of the Holy Ghost; and whether his lips be eloquent or halting and slow, they speak a message straight from the heart of the Church to the heart of her children. His message is a personal message which he alone here and now has the grace to deliver, his duty is to convey to the congregation a portion of the divine revelation. He must speak the Word of God, not the word of man. Unfortunately the sermon books on the priest's library shelves are at times a temptation to preach the word of man, rather than the Word of God. The present volume is an attempt to make it easy to preach Christ and Christ's doctrine, and as far as the author is concerned, it is successful. Those who use it will never find themselves in the position of Sir Roger's chaplain, who was presented by his master with a set of the best sermons extant, and told to preach one each Sunday.

This, of course, is a caricature of the preacher's office and as far as possible from the Catholic ideal. It is the object of Dr. Meyenberg's book to make such a course of action, not only unnecessary, but impossible. Young preachers who find their sermons a task of much anxiety and little satisfaction will find in it a veritable treasure house of hints, for making their sermon work both profitable and pleasant. Old preachers who have made their way to confidence in the pulpit, but have got into a rut in the doing of it, will find much that is new and striking; and all preachers, good and bad alike, will find it stimulating and inspiring and suggestive.

H. F.

Would a woman be silly enough to leave her newly wedded husband just because he never told her he was an amateur violinist? Readers who are ready to suppose she would, will enjoy Francis Aymar Matthews' "A Christmas Honeymoon," a well-written romance of the New York of forty years ago. Had Peter's fiddling been wretchedly done, a temporary separation were perhaps quite defensible, but the poor fellow seems to have played fairly well. It was most unfeeling of Betty to run off to France. Moffat, Yard & Co. \$1.00.

Dom. Vincent Scully, C.R.L., the author of a life of Thomas à Kempis, has now translated from the Latin that venerable ascetic's "St. Lydwine of Schiedam, Virgin," an ecstata and anchoress who lived and suffered in Holland during the early part of the fifteenth century. The biography is full of marvels, the greatest being the saint's survival, in spite of her maladies and mortifications, to the age of fifty-three. But as Father Scully in his excellent introduction well observes: "The author of the *Imitation*," who was the maiden's contemporary, "was not likely easily to lend the authority of his name to the recounting of unfounded extravagances." Some of the descriptions in this book will bring qualms to delicate stomachs. Benziger Bros. \$1.10.

Mary C. E. Wemyss' "Prudent Priscilla" was not, of course, prudent at all: otherwise there would be no story. But being abnormally sympathetic she makes blunder after blunder, trying to lessen the imagined unhappiness of others, nearly ruining a home on one occasion by "understanding" too acutely. The book is written with delicate humor, but Priscilla is at times a little tiresome. Her husband's, she writes, "is the nature that says when the egg is hard-boiled once a year, and never sends a message of congratulation to the cook on the three hundred and sixty-four days when it is soft." Can such men be? Houghton, Mifflin publish the book, the price is \$1.25 and the author's name, we are credibly informed, is pronounced "Weems."

One of our distinguished correspondents sends us a quotation from the first page of the *Harvard Alumni Bulletin*, of October 30, and inquires if this specimen of "transcendental English" as he calls it, would be accorded a prize in a Catholic college. Speaking of Professor Eliot Norton, the Harvard scribe delivers himself as follows:

"He belonged to the old New England, which by the detached simplicity of its life and the general high level of its thinking seems remote from times in which distance has been eliminated from the intercourse of men, and life in America, at any rate in the cities of the East, is hardly distinguishable from the life of Europe; but his sympathies never closed; and he was one of the first to put Kipling in the long line of English poets, and he had a deep and earnest faith in the destinies of the West."

A. J. Anderson's "Romance of Sandro Botticelli," which Dodd, Mead & Co. publish, is another attempt of the author to reconstruct the semi-pagan Florence of the fifteenth century,

when the false Renaissance was predominant. The book is too "romantic" to be of much service to the historical student.

BOOKS RECEIVED

- AMERICAN BOOK CO., NEW YORK:
Hygiene for the Worker. By William H. Tolman, Ph.D. and Adelaide Wood Guthrie. 50 cents.
BRENTANO'S, NEW YORK:
Joachim Murat. By A. Hilliard Atteridge.
THE CENTURY CO., NEW YORK:
Everybody's St. Francis. By Maurice Francis Egan. \$2.50.
CHRISTIAN PRESS ASSOCIATION PUBLISHING CO., NEW YORK:
The Woman Hater. By John A. H. Cameron.
M. A. DONOHUE & CO., CHICAGO:
An Appeal for Unity in Faith. By Rev. John Phelan.
E. P. DUTTON & CO., NEW YORK:
The Honourable Mrs. Garry. By Mrs. Henry de la Pasture. \$1.35.
HOUGHTON, MIFFLIN CO., NEW YORK:
Cease Firing. By Mary Johnston. \$1.40.
LITTLE, BROWN & CO., BOSTON:
Myths of the Modocs. By Jeremiah Curtin. \$3.00.
LONGMANS, GREEN & CO., NEW YORK:
Essays in Appreciation. By George William Douglas, D.D. \$1.20; The Three Sisters of Lord Russell of Killowen and Their Convent Life. By Rev. Matthew Russell, S.J. \$2.00.
CHARLES SCRIBNER'S SONS, NEW YORK:
The Religious Forces of the United States. By H. K. Carroll, LL.D. \$2.00.
Latin Publication:
FREDERICK PUSTET, NEW YORK.
Officium Parvum Beatae Mariae Virginis.

EDUCATION

Senator Lodge on Electivism—Report of Newark's Superintendent of Parish Schools—Columbia's Financial Standing

In *Scribner's Magazine* for November Senator Henry Cabot Lodge continues his papers of extremely interesting personal reminiscences. This month's offering of "Some Early Memories" deals mainly with Mr. Lodge's experiences at Harvard, from 1867-1871. The Senator's present judgment regarding those experiences will have a special value with educators, since he holds no mean place in the intellectual world, and whilst his career at Harvard, as he confesses, was devoid of either distinction or interest, "it at least came at a very memorable period in the life of the college." His class happened to come just at the parting of the ways. He went in under the old system which had remained essentially unchanged from the days of the college's establishment by its Puritan founders, and he came out a graduate of the modern university. Mr. Lodge tells us he realized even in those days that a great change had occurred in Harvard with the incoming of President Eliot's administration, but naturally did not grasp its meaning or even dream how fast and far the change thus begun would go.

The change he speaks of was the result of the reform which found one of its chief expressions in the extension of the elective system in the college. There had been a timid and tentative movement in this direction before the advent of President Eliot, "as light and separated gusts of wind precede the rush of the thunder-storm." And when, at the end of his Sophomore year, Mr. Lodge found himself with a considerable latitude of choice in the studies he might follow, he naively confesses "he had no doubt of the virtues of the system because, *dexterously managed, it opened a generous opportunity for lightening the burden of studies.*"

But with maturer grasp of the aims and purposes of a college training his mental attitude has changed and Senator Lodge now admits: "I have had a good many doubts about its perfections since." He tells us he has no intention to argue the merits of the question; he expresses his conviction simply from a study of the effects of the system upon himself. "The results to me were unfortunate," he says, and he adds, "I think with sorrow of my own folly and entertain serious doubts as to the perfection of that unrestricted freedom of election which gave my folly scope and opportunity."

In all his four years at Harvard, the distinguished Senator assures us, he never really studied anything, never had his mind roused to any exertion or to anything resembling active thought until, in his Senior year, he was fortunate enough to come under the influence of a professor of history, whose gifts as a teacher roused in him the spirit of inquiry and controversy. Up to that time he "wished to take his degree with as little effort as possible and so arranged his recitations as to give himself the largest possible spaces of uninterrupted time for his own amusements."

To be sure this was not the ambition of a serious and right-minded-student, but after all the majority of undergraduates are not serious, and it is precisely because of this personal element in the problem that unrestricted electivism in a college course is destructive of true education. A fundamental objection to its place in college methods may be said to be precisely the popularity it enjoys among the unthinking undergraduates. As Harvard's noted son affirms in these "Memories" of his college days: "Under the old compulsory system a certain amount of knowledge, no more useless than any other, and a still larger amount of discipline in learning were forced upon all alike. Under the new system it was possible to escape without learning anything at all by a judicious selection of unrelated studies in subjects taken up only because they were easy or the burden imposed by those who taught them was light."

The Rev. John A. Dillon, Superintendent of Parish Schools of the diocese of Newark, presents an excellent summary of the work done in the Catholic elementary schools within his jurisdiction in the report for the school year 1911-1912, just submitted by him to the Right Rev. Bishop and the Diocesan School Board. With a Catholic population of about 365,000 Newark manifests gratifying appreciation of its duty to conserve the interests of religious education. During the year the total enrollment in its 117 parochial schools was 55,625, the attendance at the close of the year having been 25,314 boys and 26,369 girls. There were 1,034 teachers, religious and lay, in charge of this little army. Progress is reported in the matter of regulating and unifying the system of training in the parish schools, and a graded course of instruction is now in operation in every school of the diocese. Very wisely this course imposes a plan of studies which permits initiative on the part of teachers, merely enjoining uniformity in matter and aim.

Father Dillon's report announces a new and fair policy adopted by the city officials of Newark and Jersey City which, while it is in no sense to be considered a concession to Catholic schools nor an inducement to pupils finishing their elementary education in parish schools to take up public high school work, yet may be regarded as a public appreciation of parochial school training, and as an additional incentive towards the systematic development of the parish school. These two cities have adopted the rule that, in order to enter public high schools the boy or girl completing eighth grade work in the parish schools of these cities, must present a certificate to that effect, countersigned by the Superintendent of Parochial Schools. The new ruling practically constitutes the Superintendent the final arbiter in regard to the qualification for high school work of those who pursue their elementary studies under his jurisdiction, and parochial school children must now master to his satisfaction the graded school requirements to assure their entrance into high school.

Father Dillon has introduced into his report an interesting discussion of certain features of the work to which he is devoting his skill and energy. Naturally he has the sane views of the conservative educator concerning "Uniform Examinations in Essentials"; in "Economy in Methods," he deprecates the unnecessary multiplication of text-books which the commercial trend of education methods seeks to foist upon us; and in three excellent paragraphs he tells us what he thinks of the place pen-

manship should hold in the elementary curriculum, of Catholic High Schools, and of the growing disposition to increase the number of holidays in the school year.

One is glad to note his brief but pointed protest against the most recent development of the public school system—"a tendency to hamper educational work by means of taxation; to teach eugenics and sex hygiene, to make use of school buildings for political, economic, social and governmental advancement." As Father Dillon well remarks, "these tendencies demand wise guidance, for they lend themselves easily to excesses and educational monstrosities, destructive of the moral good and intellectual strength needed for the betterment of our State."

Columbia University announces an unusually prosperous record for the scholastic year which closed last June. The total amount of gifts and legacies received, exclusive of donations to Barnard and Teachers' Colleges was \$2,175,176.64. Notwithstanding this the operating expenses of the school, as stated in its treasurer's report to the board of trustees, showed a deficiency of \$36,872.43. This represents a considerably better record than that of the year immediately preceding, which showed a deficit of \$60,000. The cost of operating the big school appears to be increasing each year, the total for last year having been greater than ever before, reaching as it did the immense sum of \$2,170,128.41. These figures, one may suggest, ought to open the eyes of Catholics to the vast sums freely given by those not of the Church to promote the great scholastic institutions they favor. The principal of the special fund held by Columbia, we are told, for various purposes connected with the work of the University amounts to \$8,356,972.81.

M. J. O'C.

SOCIOLOGY

The Workingman's Home

The workingman and his family have a right, as we have seen, to a modest, decent home at a reasonable cost. It is not easy to determine exactly what proportion to their whole earnings this reasonable cost should bear; but a few considerations will show what must be held unreasonable. Food, clothing, shelter are man's primary needs. Food must be provided afresh every day. It is the first of our needs and the most insistent, that which holds us to constant exertion: "In the sweat of thy face shalt thou eat bread." Clothing comes next. It is, though not so much as food, consumed in its use. It wears out, or is outgrown, and must be replaced from time to time. The house is practically permanent. Once it is built, beyond slight repairs at rare intervals, it does not of its nature, demand expenditure. The savage will put up his shelter in a few hours, the yeoman could build his cottage in a few days, as we see the settlers doing in new lands. In these cases the proportion of the cost of the house to that of food and clothing if measured in labor is so small as to be negligible. The advance of civilization or the growth of social organization tends to increase the cost of the house. In the beginning of the manufacturing era in America a very decent workingman's house and lot would have cost about \$1,000. Supposing that he worked for thirty-five years, from his twenty-fifth to his sixtieth year, at \$500 a year, and allowing for repairs during that period, we see that his home would have represented one-tenth of his labor, and taking into account the earnings of his children while living at home, the cost would have been one-fifteenth. Under similar conditions to-day a family earning \$150 a month should be able to obtain a home at a rental of from \$10 to \$15 a month, which would not be unreasonable.

But they cannot. Two things prevent them, the growth of the city and the heightening of the standard of comfort. The former acts in two ways. It increases the cost of land and materials and labor, and it gives a more expensive character to the house.

In themselves, gas, electricity and running water may be luxuries—certainly the people of the early New England manufacturing town would have looked on them as such—in a modern city they are necessities. The Fire Department, probably, would object to kerosene lamps; certainly the Health Department would not allow the bucket and the well. For obvious reasons the building must be more substantial. A wooden house standing in a lot by itself is no danger to a village: streets of such houses close together would put a town in continual danger of fire. But there are other things to be referred to the heightening standard of comfort, which might well be done without, and every frugal workingman should pay great attention to this point.

It is clear that, notwithstanding the necessary allowances for changed conditions, the proportion of wages the workman has to pay for his home, a fourth, or even a third, is unreasonable. It is equally clear that he cannot reduce this proportion within reasonable limits except at the cost of health, decency and rationally frugal comfort. We have said that those who are responsible for this must change it, and we fixed the working-man's responsibility at extravagance, and in coming freely and without necessity into the cities. If a man or a woman has a decent home in the country, or if a boy or girl has the chance to acquire such by honest labor, let each keep away from the town. All will do so if frugal: the yielding to the lure of the town and extravagance go together.

This settles the responsibility of the workman. Others are in towns because they are born there, or because they are led thither by want. The former cannot change their condition. As we have pointed out, nothing is easier than to flock into towns from the country: the reverse is almost impossible. The latter are of two classes, aliens and the native born. Here the function of the Government begins. It inspects immigrants, and rejects those whom it judges undesirable. Let it inspect the homes the city has to offer them, and forbid the steamship companies to bring in men and women for whom it has no decent homes. Employers have a duty that they ignore. They are bound to provide their workmen with proper homes, either by paying sufficient wages or directly. Many of those whose homes are deficient in every way are engaged at starvation wages in sweatshops or in those deficient homes. Their employers grow rich. Those who use what these poor people manufacture, live extravagantly. The owners of their poor abodes are in luxury. Each gets from them more than his due. Each has an advantage to gain by bringing them into the country. Inspection of their tenements tends to throw the burden on one class alone. The forbidding of immigration unless decent homes are provided, would set all interested parties to work. In the meantime let tenement inspectors furnish the authorities with the names of the employers of the people living in them, and let these be compelled to do their just duty, and things will improve. Moreover, this would tend to produce fixed employment. When a large clothing or dry goods house has all its work-people comfortably settled, the owners will prefer to keep these, rather than to take new ones for whose homes it would be responsible. We shall speak of other classes of workingmen and their employers in another article.

H. W.

PULPIT, PRESS AND PLATFORM

Bishop Schrembs Answers a Bigot

The Methodist Bishop Burt, visiting Toledo, Ohio, on October 31, made a shameful attack on the Catholic Church, in an address he delivered in one of the meeting houses of his denomination. Bishop Schrembs immediately prepared the following circular letter, and had it read at all the Masses, in every church in the diocese of Toledo, on the following Sunday:

As Catholic Bishop of Toledo, and in the name of fifty thousand Catholic inhabitants of our fair city, I wish to utter my

solemn protest against the scurrilous and vitriolic attack upon the Catholic Church and its members, made at one of the meetings in St. Paul's Methodist Church, on Thursday evening of this week, by one of the visiting Methodist bishops. The whole city of Toledo united in bidding welcome to the body of Methodist bishops, as distinguished representatives of the Methodist denomination; to-day thousands bow their heads in shame at this disgraceful abuse of their cordial hospitality by the un-Christian, wanton and absolutely unprovoked attack upon a large and representative portion of the community.

I have no desire to enter into any acrimonious religious controversy with the Methodists, or for that matter, with any religious body. The cause of Christian truth and charity is not served by such methods. My appeal to my cherished fellow-citizens of any or no religious persuasion is the appeal to their reason and to the spirit of charity. Surely this country is big enough and wide enough to hold us all. The claim of the Catholic Church to peaceful habitation here is established by the incontestable title-deeds of discovery and development, so eloquently attested by the great monuments of our national industry and prosperity in every part of the land; and this charter of our civil rights is sealed by the heart-blood of thousands upon thousands of loyal Catholics, who died upon the battle-fields of our republic, that the Stars and the Stripes might still wave over the land of the free and the home of the brave.

In full view of the splendid galaxy of pure-minded, noble-hearted and self-sacrificing men and women, who within the course of a century have embraced with holiest, living Faith the Catholic religion, and whose heroic lives have shed undying glory upon the Christian name, have sanctified every field of human endeavor and have reached to the lowest depths of human sorrow and misery, giving hope where there was naught but blank despair, and streaming the warm sunshine of cheer and happiness where there was only the fiercest agony of human sin and shame and suffering, what must we think of a man—and that man a Methodist bishop—who goes out of his way to vilify this Church and brands it as "pagan in every attribute, idolatrous, ignorant and full of superstition."

Such names as Cardinal Newman, whose "Lead, Kindly Light" has thrilled millions; Cardinal Manning, whose gigantic struggles for the poor and downtrodden, have made him the idol of the laboring world; Mrs. Parsons Lathrop, the favorite daughter of Nathaniel Hawthorne, the Angel of the cancer-stricken and other unfortunate incurables, whose awful condition of physical decay staggers the heroism of the strongest—these and thousands upon thousands of other converts to the Catholic Faith are the living refutation of the scurrilous charges of Bishop Burt.

In 1899 the firm of Swan, Sonneschein & Co., of London, England, published a book giving the names and addresses of over three thousand famous men and women in England alone, who during the preceding fifty years had embraced the Catholic Faith, and whose lives give forth the fragrance of every Christian virtue.

Before Bishop Burt launches forth upon any further villainous attacks upon the Catholic Church, I would earnest recommend to him to ponder seriously upon the following pregnant words of the Right Hon. W. E. Gladstone, one of the greatest minds and statesmen of the Nineteenth Century: "The Catholic Church has marched for fifteen hundred years, at the head of civilization, and has harnessed to her chariot, as the horses of the triumphal car, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, her glory, her grandeur and majesty have been almost, though not absolutely, all that in these respects the world has to boast of. Her children are more numerous than all the children of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime and her missionaries are to be

found wherever there are men to be taught the Evangel of immortality, and souls to be saved. And this wondrous Church, which is as old as Christianity, and as universal as mankind, is to-day after its twenty centuries of age, as fresh and vigorous and as fruitful, as on the day when the Pentecostal fires were showered upon the earth."

This protest was subsequently printed by all the daily papers of Toledo. Bishop Burt and his adherents, after a considerable debate, abandoned all thought of rebuttal.

ECCLESIASTICAL NEWS

The Catholic Federation movement is making rapid progress in Australia. Thirty-five branches have been formed to date within the Archdiocese of Adelaide and almost every week meetings are held to organize new branches in different places. In Victoria 320 branches have been formed, and it is confidently expected that the movement will be taken up enthusiastically throughout the whole of the Commonwealth and New Zealand in the near future. In the Archdiocese of Adelaide a circular letter has been sent in the form of a personal appeal to every member of the Federation to do his utmost in the interests of the weekly Catholic paper. The executive officers of the Diocesan Council are soliciting the cooperation of parish councils and sub-committees in enrolling regular subscribers.

Another definite step has been taken in the development of the Australian Catholic Federation. The Archdiocesan Council of Melbourne, held on September 8, its first meeting in Cathedral Hall, Melbourne, at which 100 delegates from metropolitan and country parish councils, Catholic Societies, and alumni associations of Catholic Colleges were present. Mr. T. C. Brennan, who was elected first president of the council, stated that its present membership was close on 30,000. The Australian Catholic Federation, which has now 308 branches, was started some twelve months ago at a meeting of twenty-five representative Catholic laymen. At the September meeting of the Archdiocesan Council a committee was appointed to wait upon Rev. T. Browne, Superior of the Society of Jesus, to make arrangements, if possible, for holding retreats for laymen in Melbourne, as is done at present in Sydney.

Bishop Busch, of Lead, South Dakota, has issued a strong pastoral letter on the lack of Sunday observance, a relic of the old mining camp laxity, that still obtains in many parts of the district over which he has jurisdiction. He promises that if Sunday observance is permanently inaugurated in Lead, he will make every possible effort to erect a church in the city to commemorate the event, which means so much to the locality.

Catholic social action in Spain is being pushed forward rapidly. Obeying the inspiration and letter of Pope Pius X in 1909, Cardinal Aguirre, Archbishop of Toledo, founded the National Organization of Catholic Action. Under this, and sustained and guided by the hierarchy are Diocesan Councils, which work through diocesan and parochial associations. The development of these is very remarkable. Their purpose is to protect the people against social danger of every kind, to draw the careless to the churches, to promote the teaching of Catechism and works of beneficence. They are combining and utilizing the pious and charitable organizations existing in each parish. The director of one of these parochial associations said, the other day, at one of their annual meetings in Madrid, "Whoever says that we Catholics of Spain are not organized makes a statement that is no longer true."

The rapidity with which social works advance is illustrated by

the success of Padre Névares, S.J., and Señor Monedero in their agricultural enterprises in the province of Palencia. In a few months they formed twenty syndicates with Raffeisen banks, and enrolled 10,000 agricultural laborers in the Catholic Agrarian Federation.

SCIENCE

Mr. Denning, leading authority in the science of meteors, has contributed an interesting article to *The Observatory*, in which he shows how very few Perseids are now seen as compared with a decade ago. Two watches in 1901, totaling 6½ hours, revealed 104 Perseids, 6 hours of observation in 1907, 101, and 4 hours in 1909, 79.

Last year only three were seen in 2½ hours, while this year but 14 rewarded two watches of 2¼ and 1½ hours, respectively. Mr. Denning holds that something besides "poor seeing" must have intervened to bring about such a marked decline in the splendor of this noted shower.

Metallurgists have long since averred that tin is as liable to catching cold under severe climatological conditions as a human being. This malady has been known to the trade as the "tin pest." Recently they have diagnosed a like sickness in aluminium. In either case, the symptom seems to be a disintegration of the metal. Professors Heyn and Bauer of the Gross-Lichtenfelde Laboratory near Berlin suggest by way of accounting for this decomposition that in the rolling process two neighboring strips of the sheet metal attain diverse degrees of electrical tension, and when they are brought in contact with a solution of salt, act as two different metals in electrolysis, the hardest worked strip playing the rôle of the positive electrode and suffering decomposition. As a preventative it is recommended that the metal be heated to 450° C. (842° F.)

The waste of inorganic carbon in our modern economy, according to Mr. Charles L. Parsons, Bulletin 47, United States Bureau of Mines, is next to incomprehensible. It has been estimated that since coal mining began in this country fully 2,000,000,000 tons of anthracite and 3,000,000,000 tons of bituminous coal have been abandoned in the ground under conditions which make future recovery highly improbable. Nor do the losses cease after mining. Probably not over eleven per cent. of the energy of coal is made available. Inefficiencies of the steam-boiler, steam-engines and the electric dynamo are greatly to blame. Boiler scales in locomotives alone occasion a waste of 15,000,000 tons of coal annually. In the coking of our coal five-sixths of the bulk fired has 40,000,000 tons of its value dissipated in the atmosphere.

M. Marchand, astronomer at the Pic du Midi Observatory, holds the dust from the tail of Halley's Comet responsible for the frequent coronas which have encircled the moon ever since May 19, 1911. It has been well established that the angular magnitude of these halos is dependent upon the size of the solid or liquid particles in the atmosphere diffracting the light: the smaller these motes the larger the coronas. Measurements made by Marchant shortly after the passage of the comet's tail through our atmosphere indicated an average diameter for these dust particles of from twenty to thirty microns. Since that date the size has decreased to about five-tenths of a micron.

F. TONDORF, S.J.

OBITUARY

The Very Rev. Dean Martin Gessner, rector of St. Patrick's Church at Elizabethport, and one of the most remarkable clergymen in New Jersey, died at his home on November 5, six days

before his eighty-seventh birthday. His death is mourned by Catholics and Protestants alike. Dean Gessner, who was familiarly known as "the grand old man of the Port," went to Elizabethport in January, 1873, when it was a small parish with a small school; his whole life was devoted thereafter to the education and material welfare of his people. At his death he leaves a well-organized parish, free of debt, with one of the finest churches in New Jersey, a combined parochial, grammar and high school, seventeen of whose boys have become priests, and some twenty-five girls members of religious communities. Dean Gessner was born in Sonderhoff, Bavaria, Nov. 11, 1825, and came to Newark when a youth. He began work as a hatter, but with the encouragement of the late Bishop McQuaid, then a pastor in Newark, he went to Mt. St. Mary's, Emmitsburg, to study for the priesthood. His theological course was made at Innsbruck, where he was ordained on July 26, 1863. Returning to Newark, he was given all South Jersey as his charge, and for nine years labored there with great success, building churches at Millville, Vineland, Bridgeton and Cape May. He was one of the old-fashioned, big-hearted, pioneer priests for whom the spiritual needs of his people was the only care in life, and for them he spent without stint, all the energies of his tireless ambition.

LETTERS TO THE EDITOR

Catholic Truth Societies

To the Editor of AMERICA:

That every diocese in the United States should have an energetic Catholic Truth Society is again emphasized by the excellent work of the Washington Truth Society. The Catholics of Washington may well feel proud of its work. Besides its laudable and prompt refutations in the public press of calumnies against the Church, the Washington Truth Society has begun a campaign which may well be imitated by Catholics in other cities.

From time to time Washington Catholics have been shocked by the indecent character of local theatrical performances. The Washington Truth Society realized that mere verbal protests of conventions and societies would avail nothing as long as theaters are allowed to violate, with impunity, the laws of public decency. The Society decided upon a more practical plan. A member of the Truth Society and a representative of a strong Protestant organization secured evidence sufficient for a conviction in the local police courts. Encouraged by this initial victory, officers of the Truth Society, supported by local Catholic pastors and by some forty to fifty Protestant churches and organizations, appeared before the District Commissioners and asked for a complete revocation of the license of the offending theater. The theater's defense was that previous written warning, as prescribed by law, had not been given the manager by the District Commissioners and, consequently, the Commissioners were without authority to revoke the license on their first offence. On this technicality, arising from "a joker" inserted in the statutes, the theater saved its privileges. However, the Commissioners in accordance with an opinion submitted by the District Corporation Counsel, have now issued the necessary notice, and the theater's management finds its license, valued at \$150,000, depending upon their good conduct. The theater is now considered on probation, as the Commissioners have formally notified the managers that any future violation of decency will result in the immediate revocation of the license. The effect of the decision on the managers of other theaters is noticeable. "Clean shows" are advertised in the local theaters. If Catholic societies in the different cities would imitate the work of the Washington Truth Society and not limit their activities to mere written and verbal resolution, we should not hear many complaints against the immorality of the stage. That the immoral play, "The Easiest Way," was not presented in Washington, even after royalties

had been paid and rehearsals had begun, shows that the protests of the Washington Truth Society are both feared and heeded.

CHARLES J. MULLALY, S.J.

Washington, D. C.

Library Lists for Young People

To the Editor of AMERICA:

We have noted with interest the paragraph in a recent number of AMERICA commenting on the Public Library of the District of Columbia. I suggested to Miss Julia H. Laskey, our head cataloguer, that she write something by way of reply. I enclose her letter herewith. You may recall Miss Laskey as the compiler of the list of books for Catholic readers in this Library.

GEORGE F. BOWERMAN,
Librarian Public Library of the District of Columbia,
Washington, D. C.

Washington, D. C., Nov. 5.

To the Editor of AMERICA:

As a member of the staff of the Public Library of the District of Columbia, and as a Catholic who is deeply interested in "Library Lists for Young People," I trust you will give me space in AMERICA to show you how we are "effectively persuading our boys and girls to read better books than Alger and Oliver Optic." For this purpose I send you some of our lists of books which the children like, and also a list of the books by Catholic authors for children in our library.

In regard to the Alger and Oliver Optic books, they have been practically discarded by all modern free public libraries and replaced by better books of similar nature. The reason for this is stated by the children's librarian of this library as follows: "The test of a good book for children is that it should have some element in it necessary for the nurture, intellectual and moral, of the child. The element in the Alger and Optic books is that of the winning of success by poor boys, a perfectly natural and desirable element for children to wish to read about, but it can be secured for them in books of better literary merit, and which are more true to life. In the Alger books the boys have phenomenally good judgment and win success through good luck ordinarily. At least the reader gathers that good luck rather than conscientious unsentimental daily work is the road to success.

"Children if directed, especially through the early years or with some additional help, such as reading aloud with an older person, the indorsement by a person whose opinion the child values, or interesting book notes, will read the better or best things, and prefer them to the mediocre ones."

Our methods of persuasion with our young folks are varied, and take the form of picture bulletins and lists, story telling, talks in the classroom on books, school collections circulating among the children with the teacher's recommendation, books very closely examined by the children's librarian and her staff, and not being added to the library collection unless up to the standard, and by using illustrated and attractive editions of the best books so as to make them compete with things of less value. The popular books with the children in this Library are:

Legends such as King Arthur, Roland, etc.

Athletic and school stories, such as those written by Barbour, Maynard, Pier.

Stories of adventure, such as those written by Stevenson, Altsheler, Duncan, Brooks.

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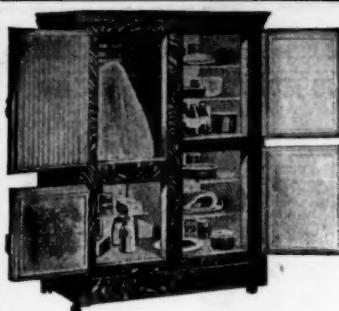
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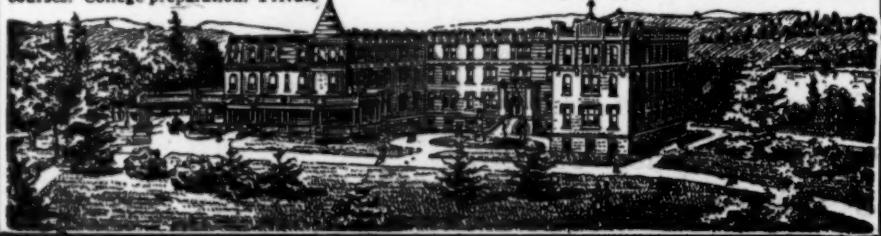
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